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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.
NO. II.

BIRTH OF JESUS CHRIST.

Matthew ii. 2. *Where is he that is born King of the Jews?*—Luke ii. 15. *Let us now go even unto Bethlehem.*

In the hundred and twenty-fifth psalm, my christian friends, you find a sublime illustration of the divine presence: As you behold the mountains, everywhere surrounding Jerusalem, so is Jehovah surrounding his people, from this time forth, even forever. Six miles south of this metropolis, you discern the most favored of these mountains, just emerging above the horizon. Along the declivity of this eminence, and ascending almost to its summit, you catch amid the colored air some faint glimpses of a city. It is Bethlehem, the birthplace of David, the birthplace too of his more illustrious descendant.

Will you go with me this morning, Christians of every name and persuasion, will you go with me to this Bethlehem? Will you go with me, and view this Savior of the world? Ah yes, —be all hearts united now. All who would not wander in darkness, all who would welcome the dayspring of immortality, hail his glory from the top of the mountains. Compared with his birth, all the events of the earth since creation, if you except the resurrection, appear of very diminutive moment.

1. Do you say then, with the strangers from the east-country, 'Where is the new-born king of the Jews? for we have seen his star, and are come to do him homage.' In the spirit of revelation I answer: Lo! the star will go before you, till it come and stand over the place, where the young child reposes. Let us now go even unto Bethlehem.

And will you follow that guiding star? that luminary of faith, hope, and love? Will you follow to the mountain of Bethlehem, and there behold the Savior that is born? No magnificent palace will attract your gaze of wonder or envy: meek and unassuming, the Messiah is born in a manger. No purple robes, no sparkling ornaments, will dazzle your eye and demand your admiration: like the poorest child in Judea, wrapped in swathing garments, he is sleeping on the bosom of his mother. No splendor of royalty, no pomp of kingly grandeur, will salute you: though born to be a king, his kingdom is not of this world. No triumphant processions, no shouts of transported multitudes, are welcoming the new-born deliverer. A few strangers from the east-country, eminent for their wisdom and piety, have seen the star of his advent, and are come to do him homage, *presenting gifts of gold, frankincense, and* myrrh. A few simple-hearted shepherds, keeping night-watches over their flock, have witnessed a heavenly illumination; they have seen a messenger from the Supreme Being; have received his good tidings of great joy; have listened to the melody of angelic voices in the air; have visited the humble retreat of the holy family; and have returned, glorifying and praising God for all they have heard and seen.

But here a suggestion may arise, 'Why did the wise men, when they saw the star moving before them, and at last remaining stationary over the child, why did they rejoice with exceeding great joy? Why did the shepherds, when they had ascertained the truth of what the angel declared, return glorifying and praising God? What was this fact, that awakened their emotions of joy and enthusiasm?' Evidently the birth of a Savior; and who this Savior was, is farther explained to their Jewish apprehension, as being Christ the lord; or what is of exactly the same import, the lord Messiah, their anointed sovereign. Their joy arose, then, from the advent or nativity of an illustrious personage, predicted in their sacred writings as the Savior or deliverer, the anointed or king of the Jews.

'But why should the birth of a king produce a sensation so transporting? This is an occurrence, at the present period at least, which seems to afford but slender cause for rejoicing.' Consider, my friends, the political circumstances of the Jewish nation. They had been now many years a subjugated people. Their tributary condition was little preferable to a state of vassalage. Can you wonder, that they longed to free themselves from a burden so insupportable? Can you wonder, that they hailed every promise of emancipation and freedom? O can you wonder, that the birth of their great deliverer, their anointed sovereign, so many hundred years foretold as a universal monarch, inspired them with transport and exultation!

Such was the kind of Savior, that the Jews were most eagerly anticipating; and such was the Savior, whom the Magians from the east and the shepherds of Bethlehem imagined to be announced. Their mistake was not unnatural. The same hope of a temporal sovereignty, influenced the disciples during their master's whole ministry; the same hope prompted their last question, in the very hour of his ascending to heaven: Lord, art thou at this time about to restore the kingdom to Israel?

This hope, I need not declare, proved fallacious. All remember the solemn assertion of Christ: My kingdom is not of this world; my government is not a temporal sovereignty. The Savior was commissioned, then,—not to be a national deliver, not to be a triumphant leader of armies, not to exercise supreme authority in the land,—but to be a character infinitely more glorious: he was commissioned to be the Savior of the world, the destroyer of the last enemy, death, the deliverer from sin, the rescuer from the grasp of the grave, the revealer of immortality. The good tidings of great joy proclaimed, are of this nature; the star of Bethlehem conducts you to disclosures of this description; that the Supreme Being is the father and friend of the universe; that an eternal existence awaits the unnumbered myriads of the human race; and that all means are communicated of rendering that immortality beyond imagination blessed. You comprehend something, I imagine, of the glad tidings proclaimed. Both from scripture and history you perceive, that the Messiah neither was, nor was meant to be, a temporal monarch. From his life, example, miracles, and instructions, from his death, resurrection, and ascension, you come to this most animating conclusion: The child that was born at Bethlehem, was commissioned for the eternal well-being of man. It was this,—not a birth-day jubilee for an earthly potentate, not the homage and gratulation of the present world,—it was this, that brought the multitude of the heavenly host from their realm of enjoyment, that awoke their inspiring proclamation of glory to God, peace on earth, good will toward men, that animated the song of redemption on the mountain of Bethlehem: Behold I announce to you good news,—great joy to all people; for this day is born to you, in the city of David, a Savior who is Christ the Lord—the Lord Messiah.

Blessed news for the city of David! Blessed news for the kingdoms of the earth! Happy were the fields of Bethlehem, visited by inhabitants of heaven and messengers of Jehovah. Happy were the pilgrim-strangers from the east: they hailed the guiding star, when it travelled before them, and rested over the birth-place of the Messiah. Happy were the shepherds in the stillness of night, watching their flock under a pure sky, a sky that breathed its holy calm upon the world: the sweet voice of salvation saluted their ear. But oh far more happy are those, who bid the proclamation of deliverance welcome, and who feel its saving influence on their hearts.

2. But here another suggestion arises, 'If Christ was not a temporal Savior to his countrymen, in what manner did he become a spiritual Savior to them? In what manner does he become a Savior to ourselves?' Savior signifies preserver, deliverer, redeemer.

'How then did he redeem, deliver, preserve?'

In this manner: Christ was sent to diffuse a dayspring of truth over the darkened world. His own nation had debased the former dispensations by the most gross perversion, the most frivolous traditions, the most contemptible superstitions, the most deplorable enormities. Their most enlightened characters, those to whom was committed the exposition of the law, were blind guides,—blind leaders of blind followers. From such a state of moral darkness,—not from their subjection to the Roman power, the Messiah came to deliver them: he came to spread upon their pathway the illumination of heaven. From such servitude and debasement he came to redeem them, and to offer them the freedom of the children of God. From such depravities of heart and behavior he came to preserve them, *to redeem them from all iniquity*, to purify unto himself a peculiar people, zealous of good works. These were the purposes of the Messiah's mission.

'But were these purposes accomplished?'

Alas! far otherwise. How far otherwise the event, let the eleven hundred thousand Jews, who perished in the siege of Jerusalem, bear witness. Bear witness the ninety seven thousand, who were made prisoners, and sold for slaves. Bear witness that uncounted multitude, who committed suicide, or who perished by famine, pestilence, or other calamities.

'Were the glad tidings from heaven, then, proclaimed by the voice of angels in vain? Was the mercy of the infinite Jehovah of no avail to his people? Did the miraculous star go before them with a false splendor? Was he who came to be a Savior, a deliver of his nation, crucified and slain by that very nation? And had he but a few hundred followers, to witness his ascension to his Father?'

Here, my christian friends, here lies the probation of rational man, his origin of hope and fear. It is a most alarming consideration, a truth of the most awful consequences, that Christ never was, never will be, and never was designed to be, a Savior to those who do not receive him as such. He is no Savior to those, who do not welcome the good news of his reign. He is no savior to those, who do not observe his commands, and regulate their lives by his example. Christ, indeed, is the light of the world, the illuminator of mankind; but if you forsake and flee from him; if you wander through life, uninfluenced by his directing ray; if you disregard the sweet beam of the star of Bethlehem, that would guide you to its home in heaven; you will be sure to stumble on the dark mountains, and be lost; and if you look for any light but that of the sun of righteousness, you will find it but darkness and the shadow of death.—Do you realize these things? No individual of that twelve hundred thousand I have mentioned, would have perished or been sold into slavery, had he become a disciple of the Savior. Not one hair of their head would have perished. But the messages that concerned their peace, they rejected; and during near forty years, even to the day of their visitation, they continued blind, insensible, refractory. Their awful catastrophe, even at the moment the Messiah wept over Jerusalem, was rushing upon them. Misery and death, desolation and dispersion, were claiming them for their own. Not more overwhelming would their destruction have been, had an earthquake been up-heaving the city-foundations with universal ruin. Not more complete would their annihilation have been, had the Messiah personally appeared in the clouds of heaven,—manifested above in tempest and lightning,—devoting that metropolis, devoting the nation, to the merited doom of unbelief and murder.

Such was the fearful recompense of unrighteousness. Such was the awful punishment, of rejecting the Savior of the world.

The child that was born at Bethlehem, he who was sent as your leader to salvation,—ah how much has he done and suffered for man! He has released you from the prison of heathenism; he has unmanacled your hands; he has unfettered your feet; he has made you feel your liberty. It is through his own kingdom, that he invites you to perform your pilgrimage. He does not, indeed, lift you from the ground. He does not grant you a supernatural conveyance. No: he commands you to exert the powers, which your Maker breathed into you, and look to him for more. He commands you to advance in that luminous pathway, which he has himself disclosed and trodden.—Behold the grand result, the faithful christian's reward, even the city of the Most High gleaming before you in the mysterious sunlight of faith: its many mansions, and its sabbath-rest for the overwearied soul, are every hour inviting you home.

3. Candidates for eternal life, is this the Savior you want, a Savior for both worlds? one who is able to save on the journey of earth and in the home of heaven?

'To save whom?' To save all those who come unto God by him. There is no favoritism, and there is no exclusion; all who become reconciled to the Father through the mediation of the Son. This is that blessed being, to whose birthplace the star of Bethlehem invites your steps. Will you follow its beam? You have no treasures to open, no gifts to present, like the holy pilgrims from the east, and none are required; but you are required, like them, to offer the homage of your hearts. You have no expectation, like the shepherds, of a political Messiah; but for the mission of a spiritual Messiah it becomes you to be unceasingly grateful.

Will you then hail the advent of the Savior? the messenger of the Father of the universe to a lost world? O prepare your hearts, prepare your hearts, for his reception. Aged persons, who are soon to be removed into eternity; men and women in the meridian of health and vigor, whom a single hour may summon to the judgement seat; young people in the morning bloom of hope, who before evening may be cut down by the blast of death; are there any who will embrace the principles and secure the promises of the Messiah? Behold the star that stands over the manger of Bethlehem, beams with a celestial radiance, and invites the wanderer to everlasting rest. No more let the doubting and distrustful murmur, 'Who will show us any good?' The Lord is lifting up the light of his countenance. He is proclaiming peace on earth. He is granting the certainty and assurance of peace in heaven.

Are you modest and unassuming? From whose lips but those of the Son of God will you hear,—Blessed are the poor in spirit, for theirs is the kingdom of heaven?

Depressed by calamity, and overwhelmed by grief, have you godly sorrow for sin and a living faith in your Disposer? From whose mouth but the mouth of the messenger of God will you hear,—Blessed are they that mourn, for they shall be comforted?

Have you a condescending disposition, a forgiving temper? From whom but Christ will you receive the assurance,—Blessed are the meek, for they shall inherit the earth?

Do you long for the bread of life, and the water of salvation? Whom but that mysterious being, who is born to-day, will you hear proclaim,—Blessed are they that hunger and thirst after righteousness, for they shall be filled?

Have you compassion for mankind? Do you feel a strong sympathy with them in their woes? Whom do you hear declare, but him who was touched with the feeling of your infirmities,—Blessed are the merciful, for they shall obtain mercy?

Are you purifying your thoughts and affections from all defilement? Who but your perfect instructer proclaims,—Blessed are the pure in heart, for they shall see God?

Are you lovers of the still small voice of peace? Are you promoters of the union, harmony, and kind intercourse of the community? Who but the Son of man has declared,—Blessed are the peacemakers, for they shall be called the children of God?

Whatever may be your views of faith, are you persecuted for them? Are you persecuted for worshipping your Creator according to the dictates of your conscience? Whose voice, but the voice of him who spake as never man spake, speaks comfort to your heart,—Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven? Blessed are you, when men shall revile and persecute you; when, on my account, they shall falsely accuse you of every evil thing. Rejoice and exult, for great is your reward in heaven.

Have you then, my hearers, have you accompanied the wise men to the mountain of Bethlehem, to the city of David, to the mysterious birthplace of Immanuel? God grant that you may not have accompanied them in vain? If you have viewed the miraculous star, God grant it may shine into your hearts, and impart to them its healing radiance forever! If you have heard announced the birth of a Savior,—good tidings of great joy,—God grant that you may have wisdom to welcome his advent, and receive those communications as made to yourselves! If you have understood that peace on earth, which his faith, his baptism, his communion, his principles of life, his confidence in death, his resurrection, his ascension, his intercession, communicate, God grant that you may more and more experience their renewing and sanctifying power! Like the Magian pilgrims from the east country, following the daystar of promise, their heavenly conductor to Jesus, rejoice in his coming with exceeding great joy. Like the shepherds, return glorifying and praising God, for all you have heard and all you have seen. With the heavenly host unite your hearts, unite your voices, unite the sweet warbling, the spirit touches of the flute, the deep and powerful tones of the viol, the majestic swell of the organ—all, all proclaiming—Glory to God in the highest heavens, peace on earth, good-will toward men.

Tell ye the daughter of Zion, Behold, thy king is come, is come, and lives and reigns forever. With the multitudes innumerable of Jerusalem, cut down branches from trees, strow his pathway, decorate your dwellings, and hail his approach. Receive him with the homage of the heart and the shouting of the lips: Hosanna to the son of David. Blessed be he, that cometh in the name of the Lord. Hosanna in the highest. Lift up your heads, O ye gates! and be ye lifted up, ye everlasting doors! that the King of glory may come in. Who is this king of glory? The lord of life, the abolisher of death, the revealer of immortality.—King of glory, we bid thee welcome to the world. Son of the Highest, welcome to the courts of salvation. Savior of sinners, help us to welcome thee to the secret recesses of our hearts.

FOR THE REGISTER AND OBSERVER.

THE REFORMING POWER OF CHRISTIANITY.

If we may be allowed to judge of the design of Christianity by its effects, we shall conclude, that it was intended to be the agent of a great, moral revolution in the world. That it has produced great, and important changes in the condition of society; that it has exerted an influence upon governments; that it has given rise to many social institutions adapted to promote individual and public happiness, and that it is calculated to operate yet greater effects, and upon a much larger scale, are facts, which, we think, no intelligent, reflecting person can deny. Indeed, it appears, that many, who refuse their assent to the truths of revelation, are still willing to admit the power of the gospel to produce changes in the state of the world, though they do not agree with Christians in their views of the moral importance of those changes.

We find, that wherever the gospel has been promulgated, it has been attended by circumstances, and followed by consequences, that have excited alarm in the breasts of its opposers. We find too, that where Christianity, in some of its forms, has been received, and has become the prevalent religion, the least movement toward a change of those forms, or any effort to advance beyond the boundaries of the popular faith, has been regarded with feelings of terror, which give proof of the impression, that there is a power in operation, that is likely to effect changes in the existing order of things, which, in the view of many, are far from being desirable.

We may obtain a general idea of the nature of the changes, which Christianity is designed to produce in the conditions of society, and in men's habits of thought, if we look at the state of the world at the time when the gospel was first announced. With the exception of the Jews, all nations were involved in deplorable ignorance, devoted to the grossest idolatries, and at the farthest possible distance from any just conceptions of God, and of the nature of true religion. "Darkness covered the earth, and gross darkness, the people." Nor were the Jews wholly exempt from the prevailing ignorance and depravity of the age. True, the name, and outward worship of God were retained. The law of Moses was publicly read in the synagogues every Sabbath. But it is to be observed, that long before the advent of the Messiah, the law had been corrupted by the priests; the conceptions, which the people entertained of God, of his moral government, of their relation, and consequent obligations to him, were extremely vague and erroneous. False views of religion had introduced wrong practice. They thought, that the Divine Being "was altogether like themselves." They charged his dealings with partiality. "The way of the Lord is not equal." They made religion to consist in splendid rites, in costly sacrifices, in unmeaning and superstitious observances. These things engrossed the attention of the people, while the discipline of the heart, and the cultivation of a humble, contrite, charitable temper were utterly disregarded The law was made void by human traditions. "Judgment, mercy and faith were neglected for the tithe of mint, annise and cummin." Bigotry, spiritual pride, and intolerance prevailed, while liberal feeling, meekness, forbearance and charity were struck from the catalogue of social virtues.

It was during this reign of moral darkness, that Christianity appeared. It was announced as the great engine of reformation, of improvement. Jesus Christ came in the character of a reformer. One object of his mission was to restore the Jewish religion to its primitive purity; for that religion, so far as it extended, was the true religion. Jesus quoted its moral precepts, and gave them his sanction, as the basis of his own doctrines. But in effecting this reformation, in acting with a view to the restoration of religion to its original purity, and simplicity, he had to strip it of the disguises, which had been put upon it, and to expose the corruptions that had been introduced into it. Hence, the doctrines that our Lord inculcated were nearly as great novelties to the Jews, as to the Gentiles. It was this fact, which startled the people, excited their rage against Jesus, whom they regarded as an innovator, a disturber of the well-organised system, which had been so long in successful operation. It was this, that induced them to stir up the most violent opposition against the Savior, and ultimately to put him to death.

I propose to pursue this subject in a future paper. T.

FOR THE REGISTER AND OBSERVER.

HUMAN LIFE AND DIVINE PROVIDENCE.

The cry, every where is—'how full of trouble are the days of man!' And yet no man, whatever be his condition, but may say—that many of his apprehensions of evil have not been realized—that, some how or other, he has been better provided for in the world than he had a right to expect, all things considered—that, not seldom, impending evil has passed away like a cloud at the moment of a crisis in his fortunes!

One way of realizing the superintendence of a kind Providence would be to cast an eye back on the path of life, and note how much happier, it is evident we should have been, and we exercised as much good judgment as we might, in the choice of our own course of action—had we kept, perhaps, a better guard upon an evil temper, and put a little better regulation upon our wishes and upon our every day feelings, such as a very little exercise of good sense would have put completely in our power. Interrogate whom you may, the answer will be the same—'had I but used faithfully the instruction received—and I now perceive that I might so have done but for a perverse self-will—I should have been far happier and done much to make others so!' A record of general confession thus obtained, would show that God had provided, most amply, by the testimony of all men, the bad as well as the good, for a far different aspect of the world, for much more comfort and joy in human life—but that men themselves have counteracted the kind purposes of a gracious Providence, by their own perverseness.

Not an individual could be found, perhaps, who would not most cheerfully accept the offer to live his life over again, if he could have the benefit of that degree of wisdom, prudence, and right feeling, which was at his command in that portion which is past and which he wantonly repressed in himself.

So it is as respects the future. God gives us now the opportunity and will afford us ample inducements by the way to do always right—and to secure to ourselves for the remnant of our days peace of mind and far more enjoyment from the sources of rational pleasure open to us than we have had in the past time. And thus, we should assuredly commence that career of pure happiness, which would continue unbroken even through the dark valley of the shadow of death, and continue on forever beyond the grave. A firm conviction of this provision for the life and joy of the soul, diminishes in some instances and dissipates wholly in others, in the mind of the christian, the cares and disappointments incident to our present imperfect state of being.

Consider how universal is the love of flowers that embellish the face of the earth? Persons of all ages and conditions delight in the beautiful forms, colors, and fragrance in which nature is profuse! Here is an example of an innocent taste, common to the whole human family, and yet partaking largely of the character of moral refinement, and approximating, in the purity and gentleness of the emotions inspired, to the gratifications we are apt to imagine are the peculiar joys of the happy spirits of another world. Transfuse the same frame of mind into the intercourse of life in all its relations—let us but contemplate steadily and from day to day under a solemn sense of duty to God's positive command, the natural charms and graces in good affections—the wonderful—the lovely—the exquisite creations of a well regulated and holy imagination—the delights of social intercourse, sweetened with love without guile—and what feast of flowers or other of the bounties of nature to be compared with that which our social nature might dispense every hour in profusion, cultivated under the auspices of the gospel! A. B.

FOR THE REGISTER AND OBSERVER.

TEMPERANCE.

EXTRACT FROM A MANUSCRIPT ADDRESS OF THE LATE REV. BERNARD WHITMAN.

(*Concluded.*)

Objections Answered.—But you will assure me that there are good christians now engaged in importing, making, and vending ardent spirit who are not troubled with any such compunctions of conscience. This I readily grant. Perhaps you will ask how I account for this fact. Your question is readily answered. They are not conscious of being directly instrumental in producing the multitude of evils which accompany the use of ardent spirit. They do not intend to injure either themselves or others. They have not viewed their business in all its bearings. This is but one of a thousand instances in which persons honestly engage in courses which are productive of immense evils, without actually knowing that their occupation is either disreputable or injurious. Paul was as sincere and conscientious in persecuting the first christians, as he was afterwards in suffering aggravated persecutions for his christian faith. The time has been when every bell in London rang for joy on the arrival of a slave ship. Even the pious John Newton continued in the trafic of human flesh after his conversion to christianity, without being conscious of his great wickedness. So it is in relation to the present subject. Our fathers saw nothing wrong in the manufacture and sale of ardent spirit; and they very generally used the article as a daily drink. But now more light has been thrown upon these practices. They are now seen to be destructive to the health, and property, and character, and happiness, and future prospects of several thousands of American freemen every year. Many have opened their eyes to behold this light, and have abandoned the traffic and the use of this deadly foe to every thing good. Shall we denounce those who are yet unconverted, as murderers, pirates, outlaws? God forbid. We have no right to pursue such a course. It is unchristian. It is sinful. It is injurious to the progress of the reformation. No. Our duty is to do as we would wish others to do unto us. Let me then beseech those engaged in this business to pause and reflect. Are you a retailer in this town? Have you been engaged for thirty years in this employment? How many of your customers who were once respectable are now intemperate? How many families have you seen destroyed by the article you have sold? How many have you known reduced to poverty by drinking the liquor purchased at your store? How many who had taken their daily allowance from your casks have been accidentally killed? How many have commited crimes under the excitement of the liquor you furnished? How many have fallen into a drunkard's grave who commenced their downward course at your counter? How many children have you known deprived of the virtuous example of a father or even mother by your instrumentality? How many hours of extreme suffering has the spirit drawn by your own hand, caused in the bosoms of others, of parents and children, of wives and husbands, of brothers and sisters? You have indeed acquired a considerable property by your sale of this destructive poison. You are now in the decline of years. You will soon be on the bed of death. Does it give you any satisfaction to count the dollars which have been taken from those who have been ruined by intemperance? Will your last hours be cheered by the thought that you are to leave riches to your children, which have been amassed by dealing out an article which has made hundreds of your neighbor's offspring poor and wretched? And when you meet those at the judgment seat of Christ who have been unfitted for heavenly felicity by your instrumentality, what must be your sensations? What comfort will your gains then afford? Is it not your truest wisdom now to adopt the motto, 'less money and more happiness both here and hereafter?'

But you will tell me of some retailers who have determined to make no more money by selling ardent spirit to the intemperate. They have resolved to make out a list of all the names who are far gone in intemperance, and sell only to the temperate and respectable people. I have indeed heard of such men. But if it should be my lot to meet them I should address them in the following words. "My friends, your characters are irreproachable. Your motives in this business are deserving of commendation. You wish to exert your influence for the destruction of drunkenness. You have therefore determined to sell no more spirit to the intemperate. You will furnish the article to those and those only who drink moderately. You hope in this way to aid the progress of the temperance reformation. But, gentlemen, permit me to ask if you are not mistaken in your opinion? Are you not pursuing the wrong course? Would it not be better to reverse your decision, and sell only to the intemperate? If you must sell at all, I think you would aid our cause infinitely more in this way. For those who are now drunkards cannot last long; they must soon drop into the drunkard's grave; and there will be an end of intemperance in this place. But on your present plan, you strike off twenty or more who are already ruined. They will in all probability obtain the article some where if you refuse. Next year you will have ten or a dozen more prepared for this list. Having furnished the article during the year, you have prepared them for utter uselessness; and now you are turning them over to destruction. The year after you will strike off twenty more; and in this way, by selling to the temperate alone, you will make from ten to twenty drunkards every year. And as soon as they become wholly ruined, as soon as they are not able to pay for any more of the poison, you strike them from the list of your customers, determined not to be guilty of making any more money out of the intemperate. Now, my friend, do you not honestly believe you should do infinitely more good to refuse to sell another drop to any respectable man. Let it be posted in your store that you furnish none of this drink to any but the dissipated and abandoned. Pursue this course, and you will have much less cause for regret in a dying hour. Be not instrumental therefore in making any more drunkards; if you must traffic in this article, kill off those whom your poisonous drink has already ruined in body and soul! Would not this be sound advice? Would it not be christian admonition? I leave every one to decide for himself. I believe it would be acting more fully on the motto, 'more happiness and less money,' than the proposed plan.

In the fourth place, I would respectfully inquire of you, who are so zealous in the maintenance of others' rights, if we cold water folks have no rights to be protected, as well as those who make and sell ardent spirit? Have we not a right to undisturbed sleep; a right to our property, a right to our reputation, a right to the virtue of your children, a right to live so long as the Lord pleaseth? And by whom are our nightly slumbers disturbed? by those who have been drinking at the retailer's counter. By whom is our property injured, stolen, plundered? By those who have been rendered insane by your instrumentality? By whom are our characters defamed? By those whom this poison has deprived of moral principle. By whom are our children corrupted? By those who have become free drinkers of alcohol. By whom are our lives shortened,—in the streets, in stages, in steamboats, in packet vessels? By drunken ruffians, drunken drivers, and drunken captains. If the principle of entire abstinence should universally prevail, we should enjoy all those rights unimpaired. As the case now stands, many of us are suffering from the occupation of the retailer. And I leave it for you to decide, whether our rights, the rights of ninety nine, are not as important, as valuable, as the rights of the one-hundredth part of the population.

But finally, permit me to ask one more question. Have the wives of drunkards no rights? Have the children of drunkards no rights? Take a survey of your own town. You see from ten to twenty drunken husbands and fathers. Go to their dwellings. You behold the disconsolate wife and mother; she is worn down with labor, abuse, sorrow. She spends all her days and a good portion of her nights in providing for the pressing wants of her offspring; she is deprived of the necessaries and comforts of life; she cannot obtain such clothing as would enable her to appear in the social circle of her neighbors; her hopes are blasted; she is abused and even beaten by her beastly tyrant; her children, whom she loves as dearly as you can love yours, are exposed to serious evils; they witness the demoralizing example of him they have been taught to call by the sacred name of father; they are not so well fed, clothed, or housed, as their associates; they are taken from school at an early age, to earn something for the support of their brutal parent; they are soon sent from home to learn some trade for which they are not fitted; their earthly prospects are blasted by the demon of intemperance; they have no skill to dry the weeping eyes of their tender and afflicted mother; they cannot cure her aching heart; they can only witness her unmingled portion of wretchedness. This is no picture of the imagination. It is what you may witness for yourself in almost every drunkard's home—*home* do I say?—no in every drunkard's earthly hell. And have their injured, suffering, abused wives and children no rights to be protected? Will you talk about injuring the rights of the retailer, who lives in luxury, while he daily furnishes

the means of making a dozen families thus wretched? Are you a man, endowed with the feelings of a man, believing yourself one of the common family of man, and still can pass by the dozen wretched hovels of the intemperate to defend the rights of the single individual who contributes to continue them in poverty, vice, degradation and ruin? Are you a republican, talking of equal rights; and can you forget the claims of those whom the wealthy have ground to the earth; trodden into the very dust, and are now crushing to death, and crowding into the unhonored grave of the drunkard? Are you a christian, loving all men as yourself, believing that Christ came to raise all to virtue and glory? and can you think of the rights, of the claims of the few, who are in prosperity, who are increasing their property from the hard earnings of these many injured, bleeding, dying wives and mothers, and furnishing their brutalized, their debased, their demonized husbands the very instrument which is to hasten them to the future retribution of the intemperate? Tell me not that you are a man; tell me not that you are a republican; tell me not that you are a christian, so long as you refuse to aid the temperance reformation, for fear it may diminish the property of those who provide the means of destroying the home of innocence and virtue, and of increasing the inevitable evils of life a thousand fold. Show your manliness rather, show your patriotism, show your religion, by sympathising with the injured, by raising the degraded, by saving the abandoned.

FOR THE REGISTER AND OBSERVER

CLASS EXERCISES.

NO. I.

[The following is the first of a short series of papers which formed a part of a course of exercises, in a class of the younger members of the Rev. Dr. N.'s Society in Portland, Maine: and will be followed by others in due course. The manuscripts coming up to view, sometime after circumstances had rendered it necessary to suspend the exercises of the class, it was thought it might be not amiss to transfer them to the columns of the Register, whither the first is now sent with a request for its insertion.

The pastor was in the habit of giving out the subject, and all wrote upon it who chose. On the appointed day in each week, the papers were opened and read aloud.]

THE SUBLIME PURPOSE OF THE SAVIOR.

If I have not misapprehended the meaning of the word Purpose, as intended to be understood in the connection in which it is here used, it expresses something more than the mere intention or design, of the Savior, in coming into this world. It conveys the *settled* purpose, the *fixed* intention, the resolute, determined design, to be pursued at all hazards, and performed in defiance of all opposition,—without the countenance and encouragement of man, with a firm reliance on his heavenly Father,—midst contempt, surrounded by scorners, and an ignominious death constantly in view. *This* is what is meant by the "*Sublime* Purpose of the Savior:" and is it miscalled?

It certainly was a provision of great wisdom and benevolence that this exemplar of Holiness should be exhibited in the scenes, and among the circumstances of real life. Jesus wore our nature and affections: he spurned the attractions of pleasure, honor, and greatness,—which *men* are called to resist. His sorrows were all that ever visit *human* hearts: and he was connected in relations, with which *all men* have ties of strongest interest. Each excellence of his was one, which the life of all men affords an occasion for displaying. Thus pure, and seemingly of miraculous descent, the lineaments of *this* character were discernible, in his converse with men, as the dew is seen only in the crystal drops that hang upon the plants which it comes to nourish. The philosophers of old were patterns,—but they were imperfect ones,—of elevated thought. *Their* virtue was Sentimentalism. The Christian's pattern was an ever-revolving, ever-moving sun; shining in the orbit of regular duties and labors, and never growing dim. It was always in motion.

It may not be in the exact line of the duty I have assumed, to make the remark; but, as it occurs to me in connection with my subject, I hope it will not be deemed entirely irrelevant,—that the narrative of the Savior seldom, if ever, fails in seizing the attention. To the innocent and single minded, even in their early youth, the account is irresistibly winning. Abandoned, ruined men have recollected it, taught them as it was, by a mother's love, in the innocent sunny day of their childhood, and it had seemed to them like a glance which our first parents might have cast upon the beautiful Paradise from which they have been expelled.

To return: the determined purpose of Jesus Christ was displayed in his uniform devotion to God, his father. What an affecting picture is that of Christ upon his bended knees at midnight, in sadness and want!—Natural affections threw no obstacles in his way, to check his determined soul: "Wist you not," said he to his mother who sought him after a separation, "that I must be about my Father's business?"—Scorn awoke in him no resentment. "*He answered nothing*" to the demand of Pilate before his accusers. The innocent lamb was dumb. The cup was *ever* before him. He prayed, that it might pass away, if possible: but it passed not. "Not my will, but thine, Father, be done!" and he drank it, in all its bitterness. God's work was finished. And the head of the Redeemer sank on his bosom, and he *died*, with a prayer to God, on his lips.

Nature furnishes no other instance of benevolence united with stern resolution amidst discouraging circumstances, parallel with this. Strange,—that the spectacle of a Savior's tears over a doomed city is as nothing in the eyes of men, to whom the triumphal entry of a Titus over its ruined citadel to the sack of Mount Zion, is a noble and heart-stirring sight.

Behold the Savior of the world, coming up from his birth-place, a manger, traversing the desert, resisting temptations to splendor, meekly enduring contempt, standing before Pilate, hanging on a cross, between two thieves,—and still unyielding and unwavering in his high, his sublime purpose! *He lived in the world*,—he did not, (as many of his pretended disciples did and do,) quit the field, and call it victory: "Jesus came, eating and drinking." Yet his sacrifice of self knew no limit: and in his office of Instructer to the world, there are fearlessness, firmness, and energy, and yet great simplicity, and the honesty of truth. His severest denunciations were softened by good affection and mercy: as the dark cloud, from which the lightning flashes and the thunder rolls, shows by its bright edges that the sun is shining behind it.

What an example of industry, is furnished by Jesus Christ! His feet had traversed the whole region of Palestine; and miracles of mercy gladdened the coast and mountain during this ministration on earth. It was a life of action, of labor, of love,—But he was never weary! He was never restless, never impatient, never repining, amid the united sufferings of flesh and spirit which were formed around him. Peace sat upon his spirits through all,—and the grandest design the world ever knew, or is destined to know, was performed by him, with less splendor, less ostentation, and with infinitely more labor, than attend the performance of the merest worldly pageant. Is not this "*Sublime?*" Such was the steady, constant "*Purpose* of the Savior!" O.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 10, 1835.

CHURCH OF GENEVA.

A few weeks since we gave as a specimen of the temper manifested by those who boast themselves of holding specially fast to 'the Doctrines of the Reformation,' the reply of the Scotch Presbyterians to the invitation asking their presence by delegates, at the great centennial celebration at Geneva. The Scotchmen not only showed that courtesy was not in their estimation a Christian virtue, but, affecting to stand on impregnable ground as an ecclesiastical body, as Lords of God's heritage, sent back coarse rebuke, accompanied with *humble* prayers for the conversion of the company of Pastors of the Church of Geneva, and regrets real or feigned that they could not recognize them as Christian brethren. We quote in pleasing contrast with this example of Scotch bigotry, a part of the reply of the Archbishop of Canterbury to the Pastors of Geneva.

"Though we are extremely flattered," says the Archbishop of Canterbury, "with the wish expressed by the venerable Company to receive at the festival of the jubilee delegates representing the clergy of England, the custom of our church does not allow us to accept this obliging invitation. But you can reckon on our cordial sympathy, and I take pleasure in expressing the hope that the solemn commemoration of an event, which was as glorious for Geneva as auspicious to the success of the Reformation, will be accompanied with an abundant effusion of spiritual blessings."

In Switzerland the invitation of the Pastors of Geneva was differently met by the protestants of different cantons. We are told in a letter from France to the Editors of the New York Observer, that five delegates were to be sent from the canton of Neufchattel, and that some of the German cantons were to be represented by their principal pastors. The great majority of the clergy of the canton of Vaud refused to be present. The *classis* of Lausanne, with two dissentients declined the invitation. Two other *classes* followed the example; but the fourth *classis*, that of Yverdun, accepted the invitation.

The classis of Yverdun has appointed two deputies to the jubilee, but has given them express and special instructions to declare the attachment of the classis to the great doctrines of the reformation. One of the deputies appointed, Mr Bauty, is a very faithful and firm Christian, a worthy representative of the orthodox Helvetic Confession of Faith before the Genevese clergy.

The correspondent of the Observer speaks of expressions of displeasure contained in a journal entitled the 'Protestant of Geneva," in consequence of the refusal of the pastors of the canton of Vaud to accept the invitation to Geneva.

Let me quote he says an extract from this journal, to show how the successors of Calvin understand Protestantism:—"The principle of protestantism," says the Protestant, "consists, in our view, in the liberty of examination. This principle made its first step in the sixteenth century, a gigantic step indeed; its foot has since remained unmoved. It ought now to make a second step and abolish confessions of faith."

Can there be any doubt that this is the great principle of protestantism?—'The liberty of examination.' Examination of what? Of the Scriptures certainly. The 'Protestant of Geneva,' from which the quotation is taken, is speaking of Christians differing in modes of faith; and the very term protestant supposes Christian to be implied. But we cannot forbear giving the illiberal comment made by the correspondent of the Observer. It is such as we have been sometimes accustomed to see even among our own countrymen, and shows a miserable narrowness of feeling and views.

Thus, protestantism contains no other principle, in the eyes of the pastors of Geneva, than the liberty of examination! A deist, then, a materialist, a pantheist, even an atheist may call himself a protestant for he exercises the right of examination. It is not necessary to believe at all in order to be a protestant, only to examine every thing without holding to anything or coming to any conclusions. The *Protestant of Geneva* plainly mistakes the instrument for the work it is to effect. The liberty of examination has always been considered by pious men as a means of arriving at the christian faith, but not as the end or result of a Christian's investigation. We ought all to examine the gospel, and have a right to examine it freely; this is our privilege as well as our duty, as protestants. But if this examination ends not in the adoption of some doctrines and obligations; if it ends on the contrary, in an utter denial of them, shall it be said that he who rejects all the doctrines and obligations of christianity is still a protestant? This is absurd and monstrous.—There must then be admitted, along with the principle of the liberty of examination, fundamental articles of faith and morals to constitute protestantism: and the pastors of Geneva break down all the barriers between protestantism and infidelity, when they admit into their church every one who will only say: I have used the liberty of examination!

In the religious journals of New England the subject of this centennial celebration of Geneva has, in general, been treated with decency. Can we say the same of the following paragraph from the Essex North Register?

"There was to be in the month of August, at Geneva, France, a third Centennial of the Reformation. The N. Y. Observer informs us that, although Calvin, and the other Reformers, (as might be expected,) will be brought forward, and made prominent on that occasion, yet it will be the politica atittutde only of their movements which will be noticed. Their religious character will be left as a matter not worthy of commemoration, the Genevese having become so *illuminated* with rationalism, as to make no account of the religion of the Reformers. This reminds us of some of the attempts of our Unitarians to eulogize the Pilgrims. The religion of the Pilgrims is a hard commodity for them to dispose of. The politics of the pilgrims were very well. For these they are to be praised. But their religion is worthy only to go into forgetfulness. If Calvin, and his coadjutors, could come up from the grave, they would not thank their modern pretended admirers for stripping them of their religion, and making them mere political agents. And so if the Pilgrims could come up from their beds, they would utter in tones of sternness and terror, that injustice is done them, when they are praised merely for their political wisdom, while their religion is passed by as though it had not been, or perhaps treated with a sneer. In the case both of the Reformers and of the Pilgrims, it was their religion which made them what they were. It was their religion from which they drew even their political wisdom which so highly distinguished them. Take away their religion, and you rob them of their glory. It is a pity that men should ever touch the character of the Reformers or of the Pilgrims, who are incapable of estimating their religion."

It is not true that the Genevese regard the character of the Reformers to be worthy of notice only in a political view. They are the true descendants of those fearless men. The present pastors of the Genevan Church reverence the religious character of the reformers as highly as do those who call themselves after their names—whether Lutherans or Calvinists. All that was religious in the character of the reformers, Unitarians are as willing and as able to appreciate, as those are who are always prating about the doctrines of the reformation, as if all divine truth was definitely settled by the reformers, and nothing was left to us but to sit down and sing a perpetual song of praise and triumph in commemoration of their achievements. The Lutherans and Calvinists and Episcopalians believe a part of the doctrines held by Calvin and Luther, and only a part; and it is not honest for either of those denominations at the present day to identify themselves with the reformers for the sake of gaining a higher estimation with that large portion of every community who know little about the reformation, but who regard it as faultless in its means and end, and faultless in respect to the agents by whom it was accomplished.

The same remarks apply substantially to the sneering glance at the Unitarian descendants of the New England pilgrims. The religion of the pilgrims receives as deep and heartfelt approbation from Unitarians as from Trinitarians and Calvinists. Their errors, some of their peculiar modes of faith, and every thing in their lives inconsistent with the example and the precepts of Christ, the Unitarians freely disapprove; believing that it is not meritorious to copy the defects and faults of men of any age, however sublime, in many respects, was their religious heroism, their moral courage, and their sanctity of life.

The Essex North Register (a small religious journal) appears to have taken of late special cognizance of Unitarians. We may possibly at some time give one or two specimens of its amiable guardianship. But we must leave the matter now with a single remark, namely, that the views of the Editor of that Journal are founded in the fundamental error that religion consists in certain *opinions*, which he has embraced, but unitarian christians have not.

THE DEAF AND CONSEQUENTLY DUMB.

It is probably a common notion that those who were born deaf and who have never spoken, were born not only with a physical infirmity which prevents their hearing sounds, but also with defective organs of speech. But experiments have been made sufficiently thorough to prove that their organs of speech are not in fault. By being subjected to a long and difficult process of instruction they may be taught to speak; but so imperfectly and with so much apparent effort on their part, that this kind of instruction is no longer regarded as desirable, and the substitute of outward signs and gestures is found to be a more perfect and a more pleasing mode of conversation. Having never heard the sound of the human voice, though their organs of speech may be perfect and their faculties in other respects may be on a level with the rest of their species, they have never formed a language of their own by means of articulate sounds. Hence it is to be inferred that speech is a matter of imitation, depending on the hearing, and aided very little by sight; and that sight alone can effect nothing, can give no conception that the motion of the lips is connected with what we call sound. Neither nature, nor instinct nor any independent exercise of the rational powers seems to account for articulate language, and if we suppose a human being with perfect organs of hearing, to be born and to grow up without ever hearing such language, we have no reason to suppose that he would form one for himself.

We have been very deeply interested in an account of a recent cure of deafness in N. York, performed by Dr Webster of that city. We give the case as it is related in the N. Y. Evening Star.

The name of the patient is Nathaniel Wilson, a young man of about 21 years of age, of highly respectable family, of Portsmouth, Va. who has been for some time an inmate of the Deaf and Dumb Institution of this city. The skilful operations of Dr Webster almost instantaneously restored the sense of hearing to this unfortunate mute, who had been, up to the period of his manhood, totally cut off from all intercourse with the world. The left ear is entirely restored, and the right partially. The first effect of the new impressions of sound upon his auditory nerves, opening a new and most important medium of instruction to his mind, was, as may be conceived, exceedingly painful, but at the same time the source of unalloyed delight. In a few days he became accustomed, in some measure, to this novel excitement, and the Doctor commenced teaching him the pronunciation of the alphabet, in respect to which he was placed in precisely the same position as an infant. We were witness to his rapid proficiency in acquiring the elementary sounds of the different letters, in each of which we examined him personally.—The following are the sounds as repeated by him after ourselves, the first column denoting those he gave when we stood in front of him, where he could have the advantage of imitating the motion of the lips and tongue, and the second column when we stood behind, and depended entirely upon what was communicated to his ear:

	Before.	*Behind.*
A	aye	correct
B	pee	"
C	jee	shee
D	jee	correct
H	harsh	"
K	jee	jee
M	epp	epp
N	"	"
O	tolerable	correct
Q	jew	jew
V	correct	bee
X	aitch	aitch
Z	jee	jee

The other thirteen letters were pronounced correctly; some of them with exactness.

It will be perceived that most of the sounds were correctly performed, particularly when he relied solely on the letter pronounced as communicated to him from behind through the ear, and where his judgment was not misled by an attempt to imitate the motions of the lips and mouth. The pronunciation of the V is conformable to that mixed sound of B and V, which it has in the Spanish alphabet. Besides the simple sounds of the letters, he has already acquired that of several words, the meaning of which he has also made himself master of. Thus hat, book, &c. in pronouncing which he shows his knowledge of the objects to which they apply by placing his hands upon them.—Also one or two short connected sentences, such as good bye, good morning, &c.—The case presents one of peculiar interest to the physiologist and metaphysician, as illustrative of the operations of the mind in its adult state of vigor, suddenly put in possession of so powerful an instrument of communication with the external world as that of the organ of hearing. The success of the treatment also does infinite credit to the skill of Dr Webster.—It literally speaks for itself, and speaks also volumes in his praise. There have been but very few instances on record, of the restoration of hearing to mutes at so advanced a period of life. Of these, two or three are related by Monsieur Itard of Paris.—*N. York Ev. Star.*

Dr Togno of Philadelphia gives an account of a similar cure, effected by himself, of Albert Newman, in February last; and of one more recent, that of Miss Helena Lyman, of Northampton, Mass., nine years of age. Dr T. thus describes her progress in acquiring sounds and pronouncing words, to which he subjoins an opinion, giving the cheering hope that similar relief (the creation as it were of a new sense) may often be imparted.

Her powers of imitation, at this age, being very great, she soon, under my tuition, learnt how to utter all the elementary sounds of the English language, and before she returned home, pronounced distinctly a catalogue of words, as well as some phrases.—She could distinguish time and pitch in music. Miss Lyman is the second deaf and dumb individual ever restored to hearing in this country. Her powers of discriminating the various sounds yielded by different bodies, was, before she left Philadelphia, very great: she could identify a body by the sound that it yields.

There is no doubt, in my mind, that at least one half of the deaf and dumb individuals now condemned to *eternal deafnes*, by the generally prevailing ignorance, might be restored to hearing by an appropriate treatment. My professional labors have, for a long time, been devoted to the solution of this important problem to humanity, and I hope they may be crowned with success.

Dr Beattie, in his Dissertation on Language, gives an example of a different kind, that affords a curious illustration in the philosophy of language, namely, that of a lower degree of invention, and of progress, after the first step has been taken in the use of language. His Dissertation was published more than half a century ago. He speaks in it of a man that he had seen (then sixty years old) who had probably never heard acutely, but did not lose his hearing entirely, till he was four or five years of age. His language was made up partly of English and Scotch words much corrupted, and partly of such as were wholly his own. He was a laboring man, and his knowledge and ideas, as well as his language were very limited. His words were chiefly nouns and verbs, with some adverbs.—His nouns and verbs had no inflection; he used neither articles nor conjunctions, and scarcely any pronouns. All his syllables were easily pronounced. He had little emphasis and no accent, nor any diphthongal sounds. The nouns of his own coining bore no resemblance to those of any language, and he was understood only by persons who were his constant companions.

HARVARD UNIVERSITY.

It is a prevalent notion that this Institution is overflowing with wealth; that its riches are a burden, which instead of advancing its welfare really cripple its operations and make education dearer. The following extract from the Salem '*Lighthouse*' shows in what way, and how far there is any truth in such allegations.

"No better proof could be given of the strong hold which this venerable institution has upon the public interests, than the frequency of the occasions given and seized to discuss its policy, and debate the principles upon which it is conducted. Its friends, who are by no means confined to its alumni, but include all whose minds are liberalized by true learning, and whose affections are engaged in the cause of intellectual, moral, and religious liberty and progress, look with composure and complacency upon any attempt made to bring it into notice, whether by friend or foe. Such attempts can do it no harm. The college is established on the firmest possible foundation. Its historical honors cannot be taken away, and its essential advantages are beyond the reach of assault; and every movement which tends to bring the public better acquainted with its character, and to subject its administration to the operation of public opinion, cannot fail to be an ultimate and lasting benefit to it.

In one sense, the college is very rich, but the manner in which its funds have been given, and its professorships established, has made its riches, to some extent, a burden.

The practice in founding a professorship, has been to give to the college *twenty thousand dollars*. *Thirty thousand dollars* are required to yield the income of a professor. The practice of the college has been to make up the deficiency out of the common treasury, so that every new foundation has drawn upon the resources of the college, to the extent of the interest of *ten thousand dollars*.

We would respectfully suggest whether it would not be a good plan to appoint professors upon the condition that the whole income of their foundations should be secured to them, but that, for the residue of their salaries, they should depend upon the success and attractiveness of their lectures.

This method would relieve the college treasury at once, bring the professors under a stimulus which would secure their utmost exertions to render their several departments interesting and attractive, raise the reputation of the college by raising that of its instructers, and by rendering several of the branches of study *voluntary* on the part of the students, it would, at once, enable the government to diminish the tuition fees for the studies *required* to be pursued, and gradually make the institution what it ought long since to have become, a real UNIVERSITY.

One of the most remarkable circumstances of the college consists in the attempts of the orthodox to *scold* it into their own possession. Not content with all the other colleges in the country, they are trying to get this also within their grasp; and have been at work for years to prevail, by threats, and calumnies, and bitter reproaches upon the poor Unitarians, to give up Harvard to them also. If they could only frighten or coax us into this, then, perhaps, we might be permitted to send our sons there, provided they would consent to sign the STANDARDS of orthodoxy, and promise to join in the outcry against us as heretics."

CALVINISM.

Genuine Calvinism, which has hardly an abiding place in New England, and which is struggling hard for a precarious existence in the middle States, is sometimes found setting forth its claims, in some obscure corner of the world, (with the utmost sincerity, to all appearance) to be the true word of God. Witness the following articles adopted by an Association in New Brunswick, for opposing error and spreading Calvanism. They are copied from the Eastport Christian Investigator.

1. "The object of this Society shall be to import and circulate tracts, and small publications, tending to set forth and illustrate the great and peculiar doctrines of the Gospel.

2. "This Society hold the doctrines of the Gospel to be these which are conveyed under the terms, Sovereignty, Election, Particular Redemption, Regeneration, and Final Perseverance. These they believe imply the doctrine of the Trinity, the complex character of the person of Christ, divine and human, and the personality and agency of the Spirit.

3. "This society believe that the doctrines of the Gospel thoroughly believed, lead the believer, through the influence of the Holy Spirit, to be faithful in every good word and work; and that they consider the doctrines of free will, general atonement, and the possible salvation of all mankind, at variance with the word of God, and to be the fruitful source of all the errors that prevail in Christendom.

4. "None shall be members of this Society but such as cordially embrace the doctrines of the Gospel."

Quere. How many signers would such a confederacy obtain among the Congregational Clergy of New England?

ENGLISH VERSIONS OF THE NEW TESTAMENT.

We have been furnished with a circular recently issued proposing to reprint the ANTE-JAMES VERNACULAR VERSIONS OF THE NEW TESTAMENT. It is an important undertaking, and its accomplishment much to be desired. The intended publishers, James Munroe & Co. and Wm Pierce, have we understand selected a gentleman to edit the work, who is favorably known by several religious publications, and who will doubtless perform the work now proposed with great fidelity and accuracy. The following extract from the circular exhibits the plan according to which it is proposed to publish the old English versions of the New Testament, which preceded the version in common use.

We have just been reminded in some of our prints that the first Sunday of October is the exact third centennial anniversary of the license given for printing the FIRST COMPLETE ENGLISH BIBLE; and the suggestion is made to our ministers and churches, as it coincides with the day of public worship, to honor it accordingly with becoming notice. Nine years previous, however, to the above date, (viz. 1562) had appeared the New Testament of Wm. Tyndale: but under far other auspices. License for its publication, there was none; but by stealth and in secrecy did its author pursue his unfriended way, in a meritorious labor, for which he was to wait the admiration and thanks of a distant age. And yet under all these disadvantages, such was its execution as to call forth the tribute of men from whose judgment there is no appeal, that in all essential qualities *no English version has yet surpassed it.* The far higher importance of the New Testament in the eyes of a Christian community leads the publishers to confine to this their experiment of a reprint, at least in the first instance; and the admitted excellence of Tyndale conspires with precedence in time to entitle it to form the text of the proposed volume.

But during the *eighty-five* years which elapsed to the appearance of King James' version the craving wants of the newly converted Protestant public were met by a series of similar works, viz. of Coverdale, (little more than Tyndale revised) 1535; of Thomas Matthew (the reputed work of the martyr John Rogers) 1537; of Cranmer, 1541; the Genevan, 1560; Bishop's, 1568. Of the works here named, the Genevan alone, in its day by far the most popular, is said to be often met with even in our ancient and public collections. There is to all these versions such a common ground work of diction, that their variations from each other and from Tyndale admit very easily of being incorporated as *marginal readings*, denoted by their respective initials; thus enlarging the whole volume perhaps less than a score of pages, and presenting in *substance* to the reader six versions instead of one. Modern amendments are, of course out of account; the aim not being at all to gather in one the most perfect translation, but simply to show how near an approach to such had been made by the successive labors of the Ante-James Translators. It will serve also to show to multitudes, the great, and by them unimagined, obligations of the authors of that version now exclusively read, to their predecessors severally and collectively.

This work will be printed in a neat duodecimo volmme of perhaps 350 pages, with an Introduction giving a succinct history of the several versions it comprehends. Price to subscribers $1 per copy.

NEW ORLEANS THEATRE.

By some strange confessions to be found below, it appears that gamesters who find no mercy in the South and West, and who are regarded, as they should be, outcasts, find a sympathising friend in one of the dramatic corps, (not unknown to fame) who is loudly indignant that they have been visited with the frowns of society at large.

"MY PATRONS."—The manager of the New Orleans Theatre invited Mr. Booth, the celebrated tragedian, to wear his paste-board diadem, and act the hero on its boards. The gentleman declined. Why? Because his special "*patrons*" had received leave of absence *sans ceremonie*, by the city authorities. And who were they? ☞GAMBLERS! The Theatre, forsooth, is a school of morality!—ay, that it *is*. Just hear how solemnly this *moralist* preaches, in the following. *Zion's Herald.*

He says:

"A recent foolish enactment (as affecting a *class of men to whom I have hitherto been unused for all the patronage I acknowledge,*) has been made in the legal courts of the city above-mentioned, and consequently I cannot degrade myself so low as to act or perform in theatres whose frequenters are to be enemies of my patrons."

WORDSWORTH'S POEMS.

A neat little volume of poetry by this author, who has become a general favorite, has just been published by Monroe and company. It is entitled 'Yarrow Revisited, and other Poems.' We cannot recommend it better than by selecting portions of its contents. We have room, at this time, only for the following piece which breathes the spirit of truth and kindness and is of that pure moral cast which makes the heart better.

HIGHLAND HUT.

See what gay wild flowers deck this earth-built cot,
Whose smoke, forth issuing whence and how it may,
Shines in the greeting of the sun's first ray
Like wreaths of vapor without stain or blot.
The limpid mountain rill avoids it not;
And why shouldst thou? If rightly trained and bred,
Humanity is humble,—finds no spot
Which her Heaven-guided feet refuse to tread.
The walls are cracked, sunk is the flowery roof,
Undressed the pathway leading to the door;
But love, as Nature loves, the lonely poor;
Search, for their worth, some gentle heart wrong-proof,
Meek, patient, kind, and, were its trials fewer,
Belike less happy.—Stand no more aloof!

HINGHAM CENTENNIAL ANNIVERSARY.

To the Editor of the Christian Register.

SIR,—Your correspondent P., in the Register of the 3d instant, committed some mistakes, which you will take pleasure in correcting. Speaking of the "parental invitation" of the old town to celebrate the 200th anniversary, he adds—"The twenty *seventh* of Sept. being the day, gave an opportunity to the clergy to preach on the subject. No one did this except the Rev. Mr. Brooks; public notice having been given that he would preach an occasional sermon, his house was crowded" &c.

By what authority does P. state that the *twenty seventh was the day* of the anniversary? The committee of arrangements for the celebration, after due examination, fixed on the twenty *eighth* as the exact day of the anniversary, and appointed the Hon. Solomon Lincoln as their orator for that occasion. On what ground, or for what *reason*, the twenty *seventh* was assumed as the true day of the anniversary, the writer of this is uninformed.

The statement of P. plainly implies that the *clergy* of the town were remiss in duty on that day in not preaching on the subject. "No one did this except the Rev. Mr. Brooks," we are told. What prevented the others, of whom there were five, from preaching on the subject, that day, unless it was a becoming deference to the arrangements made by the town to be consummated the very next day? Others, probably, besides the Rev. Mr. Brooks, did refer, on the Sabbath, to the interesting anniversary to be celebrated on Monday, as far as deference to the arrangements of the town would permit, though they gave no publicity to their intention. They certainly would be unwilling and their societies would regret, that they should be represented publicly as disregarding the claims of a most interesting occasion to their attention.

A CLERGYMAN OF HINGHAM.

SEAMEN'S FRIEND SOCIETY.

It appears by a paragraph in the New York Journal of Commerce, that efficient means are in operation by the Society above named, to substitute for those miserable and vicious resorts called Sailors' boarding houses (in many of which Seamen have been subjected to the vilest impositions from the landlords) a building in which, connected with a library, reading room, &c. they may have a boarding house adapted to their circumstances, where they may be free from those pestiferous influences and extortions to which they are now continually liable.

It is intended that the building shall accommodate 300 seamen and that the arrangements of the house shall be subject to the supervision of a committee appointed for that purpose.

The temperance reformation, says the Journal, "has done much for seamen, and if what has been already accomplished can be followed up by judicious efforts for their moral and intellectual advancement, no man can say that they will not ere long become examples of virtue, as well as of industry and heroic daring."

BOSTON ACADEMY OF MUSIC.

The third Annual Report of this Association, is entitled to much attention. The Academy is not a Society for cultivating music among the members as an art or science, but for bringing it forward as an object of education, and promoting its advancement. Encouragement is not given to sacred music exclusively, though purity in the selection and performance of music are scrupulously regarded.

The Academy has already accomplished much through its teachers in the instruction of juve-

nile and adult classes. These teachers have also been employed to give instruction in common schools, in addition to the other exercises; and several testimonials are given of the favorable effects of this branch of instruction.

The influence of the Academy appears to have been highly propitious in this vicinity, and has excited much attention and inquiry abroad.

AMERICAN UNITARIAN ASSOCIATION.

To the Editor of the Christian Register.

In my recent tour in New Hampshire and Vermont, I was happy to find wherever I went so much attention to the subject of religion and so much of interest in the great practical truths of Christianity manifested by all sects and denominations. It appeared to me that less stress is laid upon the doctrines and technicalities of religion than formerly; that Christians are laying aside some of their religious prejudices, and are more disposed to adopt the rule of our Savior, to judge others "by their fruits." Whenever I preached I had among my hearers many Trinitarians and Calvinists, who seemed desirous of knowing more of our peculiar views, and, as far as I could learn, were disposed to do us justice. They generally acknowledged that our doctrines had been misrepresented; and were not a little surprised to find, that they were supported by so many plain declarations of scripture.

But although I might say much respecting Christians and the state of religion in general in those parts of New England that is favorable and gratifying; still, in some places I found the church relapsing into religious indifference, and the professed followers of Christ far from honoring their Christian profession. I could not but view this with mingled feelings of regret and pity, because they had been under the influence of "strong delusion;" and not only their own highest good but the cause of religion was materially affected by their apostacy and indifference.

This was caused, I was told, by undue religious excitements. One extreme invariably follows another. The soul can no more be in a perpetual fever than the body. And when the fever has spent its rage, it is too often succeeded by the coldness of spiritual death. Where a community has been violently agitated by one of those artificial excitements, which have of late years been so common, the sober, reflecting Christian commonly sees much to lament and to condemn. You are there reminded of the scathing influence, the ruin and desolation which are left behind the tornado, as it sweeps through the land. I heard of many, who through fear, were hastily driven into the church; but who very soon "fell away;" like the seed in the parable which "had no depth of earth." They were told by a notable mover of religious excitements, that they must now, "this moment," "give up their hearts to God, and make a profession of religion"—that "they must not stop to think." They did not "stop to think." And they now suffer, and the cause of Christ suffers by their thoughtless profession. O, let him that thinketh he standeth, take heed lest he fall. Better, far better had it been not to have known the way of righteousness, than after they had known it to turn from the holy commandment delivered unto them. Theirs was not a religion of the heart and the affections. It was not deeply rooted; and did not enter into the life. It was a religion of the passions—a momentary glow,—a transient fervor—kindled by a breath, and extinguished by a breath. The truly religious, like the stars of heaven, shine with a steady but undazzling light; while these resemble falling meteors, which sparkle and blaze in their rapid career through the heavens, eclipsing and throwing into the shade those luminaries which commenced their course with the first march of time; but when they have fallen, and their blaze is extinguished, they leave behind them a deeper solitude, a darker night.

As I value, therefore, the peace and order of society, the cause of Christ, and the good of souls, I sincerely hope and pray that the authors of these popular excitements will pause—will "stop to think" of all the consequences of their strange and violent movements; how much disgrace they bring upon religion; and how many are thus driven from the consolations and hopes of the gospel, and make "shipwreck of faith." I am not calling in question the motives of such; and I would exercise towards them all due charity. But I am as confident as I am of my own existence, that they disgrace the cause they ought to honor, thicken the gloomy ranks of infidelity, endanger the peace of the churches, and the safety of religion itself. I will admit that some good grows out of these "new measures:" but have no hesitation in saying, that there is a great preponderance of evil. I rejoice and bless God whenever and wherever I see the genuine "fruits of the spirit," "love, joy and peace"—a revival of practical religion; the gradual and healthful growth of grace in the souls of believers, which is compared by our Savior to the growth of vegetation. God grant that a deeper interest in religion may be felt in all our societies; that we may not in our denomination have any of that religious insensibility, that "sleep of the church-yard," as it has been called, which so often succeeds those violent religious excitements. May we at all times feel the value of religion and the worth of the soul, and live habitually under the purifying and ennobling influences of the gospel.

I am happy to state, that wherever I went, I found correct views of religion rapidly increasing, a spirit of free inquiry prevailing, which promises to do much for the cause of divine truth, and, what is of still greater importance, a breathing after holiness, a sincere and fervent desire of spiritual improvement. May God send down his blessing on all the churches; that this desire may yet more and more prevail; that "his kingdom may come, and his will be done on earth, as it is in heaven."

C. B., *Gen. Sec. A. U. A.*

NEW PUBLICATIONS.

An Address delivered before the Massachusetts State Temperance Society, May 31, 1835. By Rev. Samuel K. Lothrop. Published by request of the Council of the Society. Third Edition. Boston: John Ford. 1835.

Mr Lothrop begins his discourse with a just tribute to the achievements of the friends of temperance, noting what has been accomplished and what remains to be done.

His main subject is the hindrances to the cause from "drinkers of ardent spirit moderate and immoderate;" from those who manufacture, and those who traffic in ardent spirit; and from those who practise total abstinence, but neither avow it nor pledge themselves to it. In his remonstrances with those who thus oppose the temperance cause by their occupation or impede it by neutrality, Mr Lothrop's arguments reach to demonstration, aided by tenderness and pathos. The Address is throughout free from that severity and *ultraism* which endanger the Temperance Reformation, threatening to bring it to a stand, if not to produce a lamentable reaction.

We were glad to see this Address distributed among the members of the late Temperance Convention, and we hope it will be widely circulated and read.

The Philosophy of Ultraism. An Address delivered before the Society of Alumni, of Newton Theological Institution, Aug. 18, 1835. By William Hague, Pastor of the First Baptist Church, Boston. Published by request. Boston: William D. Ticknor. 1835.

The author of this Address after giving a rapid outline of some of the characteristics of different ages, comes to the definition of his subject, singular in phraseology but full of meaning.

Ultraism, he says, "is that disposition of the mind, which leads a man habitually to fix his attention upon a single object, to the neglect of its various relations." This state of mind and its proximate causes Mr Hague illustrates, with great spirit, in various schemes of benevolence, in politics, in philosophy and in religion. The Address contains much important truth well adapted to the times.

Address before the Boston Academy of Music, on the opening of the Odeon, Aug. 5, 1835. By Samuel A. Eliot. Boston: Perkins, Marvin, & Co. 1835.

This Address is excellent in itself and must have been highly interesting to those who heard it from its appropriateness to the occasion on which it was delivered, when the ODEON or Musical hall was first opened, having been transformed from a place of scenical exhibitions and incidentally of folly, extravagance and more deplorable vices, to the chaste pleasures of music and song and the sacred enjoyment of Christian worship.

We have spoken briefly of the "Academy" in another place. Mr Elliot adverts to the history of its origin, and sets forth the importance of the cultivation of music in early life as "an auxiliary in education." His other topics are "the pleasure it conveys to the ear, and its power of producing emotion."

Though it will be long before we shall rival 'Northern Germany,' where 'every child who goes to school is as sure to be taught to sing as to read,' yet it is pleasing to find that much is doing and much has already been done for improving musical taste and performance among us.

We intend at a future time to extract Mr Eliot's beautiful remarks upon the 'pleasure derived from music.'

ECCLESIASTICAL.

Ordained over the Congregational Church and society in South Barnstable (Centerville) on Wednesday the 23d ult. Mr. Wm Marchant. Introductory prayer and Right Hand of Fellowship by Rev. Mr. Cogswell of Yarmouth; Sermon by Rev. Mr. Pratt, of West Barnstable; Ordaining Prayer and charge to the Pastor, by Rev. Mr. Davis of East Falmouth; Charge to the People and Concluding Prayer by Rev. Mr. Fish, of Marshpee; Benediction by the Pastor. The weather during the day was unusually pleasant. The exercises were appropriate, and were listened to with much interest by a large and attentive congregation.

Ordination at Gloucester.—Rev. Christopher M. Nickels was ordained as pastor over the Evangelical Church in Gloucester Harbor, on Tuesday the 29th ult. The services on the occasion were as follows;—Invocation, by Rev. Mr. Jewett, of Sandy Bay; Prayer, by Rev. Mr. Emerson, of Manchester; Sermon, by Rev. Mr. Stearns, of Cambridgeport, from Isaiah v. 21, "A just God and a Savior;" Consecrating Prayer, by Rev. Dr. Emerson, of Salem; Charge, by Rev. Dr. Crowell, of Essex; Right Hand of Fellowship, by Rev. Mr. Stearns, of Newburyport; Address to the people and Prayer, by Rev. Mr. Fitz, of Ipswich.

Lutheran Church.—There are in the United States rising of 200 ordained Lutheran ministers and above 20 licentiates; about 800 congregations, and between 60 and 70,000 communicants. There are talent and learning, as well as piety, both among preachers and laymen, adequate to any wants of our church. There is surplus wealth enough among our people to support all our seminaries at the rate of $2,000 for each per annum, and $5,000 for the Gettysburg; to educate one hundred young men at $100 for each per annum; to pay well all our stationed ministers, to send missionaries to every destitute part of our land, and even to establish a foreign mission with an endowment of $40,000, and an annual appropriation of $10,000 besides.—*Pastoral address of the General Synod.*

Hereditary Pastors.—It is a singular fact in the ecclesiastical history of the parish of Eddlestone, in Tweedale, that the present incumbent and his forefathers have been ministers of it for 137 years. James Robertson, the present incumbent's great grandfather, was ordained minister of Eddlestone in 1697, and served the cure for fifty years, he died in 1747, and was succeeded by his son Alexander, who had been his ordained assistant and successor for a number of years. After his death in 1762; he was succeeded by his son, Dr. Patrick Robertson, who performed all the clerical duties of the parish for the space of fifty years. He died in the month of May, 1822, and was succeeded by his son, the present incumbent, who had been ordained his assistant and successor in 1819. There is reason to believe that this is the only instance in the history of the church of Scotland, of four individuals of the same family in uninterrupted succession from father to son, serving the cure of the same parish. Such a connexion is of more than ordinarily hallowed nature, and tends to unite more closely the pastor and his flock in the bonds of mutual love and affection; and to a rightly constituted and virtuous mind, it must be a matter of pleasing and interesting reflection to consider, that many of those who now wait upon the ministry of the present incumbent, are the descendants of the very men, who 137 years ago, listened in the same place to the pastoral admonitions of his great grandfather.

COLLEGE OF NEW JERSEY.

The annual commencement of this venerable institution was held at Princeton, N. J., on Wednesday, Sept. 30th. The exercises commenced on the afternoon previous with an address before the Cliosophic and American Whig Societies, by the Hon. Wm. Gaston, of North Carolina. The exercises of the evening previous consisted of eight orations, pronounced by under-graduates who were selected to represent the literary societies connected with the college.

Fifty-three young gentlemen were admitted to the degree of A. B., and seventeen to that of A. M.

The honorary degree of D. D. was conferred on the Rev. Robert Halley, of Highbury College, England, and the Rev. John N. Campbell, of Albany, N. Y.

The honorary degree of LL. D. was conferred on Nicholas Biddle, Esq. of Philadelphia, the Hon. Wm. Gaston, of N. C., the Hon. Smith Thompson, of N. York, and the Hon. Reuben H. Walworth, of N. York.

The trustees have determined upon the erection of a third college edifice, corresponding in external appearance and opposite to the one finished last year.

They have appointed a law faculty, consisting of the Hon. Samuel L. Southard, the Hon. Theodore Frelinghuysen, and James S. Green, Esq. of Princeton. To these a fourth professor is to be added hereafter.

ANNIVERSARY OF THE THEOLOGICAL SEMINARY, BANGOR.

The Anniversary took place, Wednesday, September 9. The following is the order of exercises on the occasion:

I. *Exercises of the Junior class.*

1. Vision of Belshazzar, by Samuel C. Fessenden, Portland.
2. Whitefield, by Solomon B. Gilbert, W. Brookfield, Ms.
3. The Book of Job, by Eleazer A. Greenleaf, Williamsburg, Me.
4. The Missionary a poem, by Owen Lovejoy.
5. The music of the Hebrews, by Horatio Ilsley, Portland.
6. Induction, as an instrument of advancing Sacred science, by William T. Savage Bangor.
7. The deluge, by Edwin Seabury, N. Yarmouth.
8. Isaiah, by Benjamin Tappan, Jr. Augusta.
9. Love of truth, by Sidney Turner, Portland.
10. Meaning of the word 'day,' in Gen. chap. 1, by Elkanah Walker, Pownal, Me.
11. Unity of the human race, by Elias Wells, Hardwick, Vt.

II. *Exercises of the Middle Class.*

12. Nature and destiny of the soul, by Isaac Carlton, Bethel, Me.
13. Superstitions of popery, by William Davenport, Bangor.
14. Necessity of a thorough education to the Christian minister, by Moses P. Stickney, Byfield Ms.
15. Restorationism, by James Thompson, Sanbornton, N. H.
16. Connection of evangelical religion with civil liberty, by Luther Wiswall, Marlboro. N. H.
17. Conditions of a successful study of Theology, by Franklin Yeaton, Alna, Me.

III. *Exercises of the Senior Class.*

18. Moral courage important to a Christian minister, by William J. Newman, Andover, Ms.
19. Individuality in probation, by Daniel Sewall, Chesterville, Me.

INTELLIGENCE.

DOMESTIC.

Missionaries to the East Indies.—The Christian Watchman gives the list of the persons who have just sailed for India.

Rev. Lovel Ingalls, [birth place] Worcester, Otsego Co., N. Y.; Maria Dawes Ingalls, Cummington, Mass.—Burmah.

Rev. James M. Haswell, Bennington, Vt.; Jane Mason Haswell, Cheshire, Mass.—Burmah.

Robert D. Davenport, Williamsburg, Va.; Frances G. Davenport, Richmond, Va.—Maulmein.

Rev. John Lewis Shuck, Alexandria, D. C., late Lewisburg, Western Va.; Henrietta Hall Shuck, Lancaster Co., late Richmond, Va.—Bankok, Siam.

Rev. Alanson Reed, Chesterfield, Mass.; Jane G. Everts Reed, Granville, Washington Co., N. Y.—Bankok, Siam.

Rev. Samuel S. Day, Bastard, Leeds Co., U. C.; Rowena Clark Day, Washington, N. H., late Homer N. Y.—Presidency of Madras among the Talingas.

Rev. E. L. Abbott, Cazovia, N. Y.—Presidency of Madras among the Talingas. (Mr Abbott is expecting to marry Miss Gardner, who went out one year since, under the protection of Mr and Mrs Wade)

Miss Eleanor Macomber, Albany, N. Y.—Burmah.

Rev. Amos Sutton, Oaks, Kent, England, and Elizabeth W. Sutton, Brighton, Mass., under the patronage of the Missionary Society of General Baptists in England.

Rev. Eli Noyes, Jefferson, Maine; Clementia Noyes, Portsmouth, N. H.—Rev. Jeremiah Phillips, Plainfield, N. Y.; Mary Spaulding Phillips, Smithfield, R. I.:—under the patronage of the Free-Will Baptist Board, go to Orissa. The Free-Will Baptists have recently organized their Missionary Board, and the above individuals are their first missionaries.

Messrs Abbott, Day, Reed, Ingalls, and Haswell obtained their education at Hamilton Institution, and Messrs Shuck and Davenport at the Virginia Baptist Seminary near Richmond.

Potomac Bridge.—Yesterday, the President of the United States, accompanied by the heads of departments and several other gentlemen, passed over the new Potomac Bridge on foot, and returned in carriages. This work has been rendered passable in the very short period of one year from its commencement. It is one mile in length, including the abutments; of which space, 2000 feet are solid embankment of stone, earth, and gravel. The other portions are founded on oak piles, driven with great force into the bed of the stream. The draws are sixty six feet wide, and were opened in presence of the company in one minute and a half. They are very faithfully executed, and will support any weight which can be brought to bear upon them.

The appropriation by Congress was $130,000, of which sum $30,000 will be saved by the economy of the Treasury Department, and a much better work constructed for the public than Congress contemplated.

George W. Hughes is the principal Engineer. The contractors are Alanson Sumner and Stephen Clark, of New York, who deserve much praise for their speedy and literal compliance with the conditions of the contract.—*Globe of last Week.*

Colleges.—A correspondent of the Albany Evening Journal gives the annexed statement of the number of graduates at the Colleges of New England, New York and New Jersey, at the late Commencement.

Waterville College, Me.	14
Bowdoin College, Me.	31
Dartmouth College, N. H.	50
Middlebury College, Vt.	34
Williams College, Mass.	17
Amherst College, Mass.	40
Harvard University, Mass.	53
Brown University, R. I.	3*
Wesleyan University, Conn.	13
Washington College, Conn.	7
Yale College, Conn.	73
Union College, N. Y.	88
Hamilton College, N. Y.	7
Geneva College, N. Y.	4
Rutger's College, N. J.	24
Princeton College, N.J. (Commencement not yet held) about	40
Total number of graduates,	457

* Owing to some difficulties in regard to taking parts on Commencement, only three of the class at Brown University received degrees; it numbered about twenty.

An Arrest.—On Saturday evening last the U. S. Revenue Cutter M'Lane, Sturgis, suddenly left our harbor with Deputy Marshal Gordon on board, clad with all the power necessary for his purpose, and proceeded to Nantucket to arrest Capt. Cash, late of the whale ship Courier, of this port. The letters of the charges preferred we are not able correctly to give—but, to say the least, they amount to the most severe abuse of his mate, who it is said died of a fever during the voyage. It is generally believed that his offences are not so great as have been represented—though none think him altogether blameless. Aware of the nature of the charges that would probably be brought on the basis of some particular circumstances, we understand that Capt C. drew up a correct statement of the whole unfortunate affair on his homeward passage, to which was affixed all the signatures of the crew; and he intended to give himself up to the proper authorities for examination as soon as he arrived. Why he did not do so we are unable to say. He was arrested, and placed on board of the U. S. Cutter M'Lane last Sunday morning at Nantucket.

We heard of the affair immediately after the arrival of the Courier, but as the crew spoke so highly of Capt C. we thought it best to wait until the Government had taken cognizance of his offences, before performing our duty to take note of the affair.—*New Bedford Gazette.*

Ohio Steamboats.—We are informed on good authority that the number of boats built the present year between Louisville and Pittsburg, including those places, will not fall short of 50. About 35 of these are for distant parts of the country—for the southern and westernmost States; the remaining 15 will be added to our river trade, increasing the number of boats thus employed to about 60. Supposing the amount of freight conveyed in each boat to be 40 tons down and 20 up, some opinion may be formed of the amount of merchandize transported yearly upon the Ohio. The river may be estimated to be navigable from six to eight months in the year, and each boat to perform twelve trips from Wheeling to Louisville and back. Each boat, then transports 12 times 40 tons down, and half this quantity up, equal to 720 tons. This, multiplied by 60, the number of boats, gives 43,200 tons as the gross amount of merchandize transported yearly in steamboats upon the Ohio.

The total value of the merchandize transported is estimated at sixteen millions of dollars.

Abolition Convention.—The friends of immediate emancipation, in the State of New York, are to hold a State Convention on the 21st day of October, at Utica. The notice for calling the meeting is signed by 362 persons, of which 58 are clergymen.

Celebration of the Battle of Bloody Brook.—This celebration took place at South Deerfield on Wednesday last.—The corner stone of the monument was laid by General E. Hoyt. The oration was delivered by Mr Everett, in the open field on which the battle was fought. The number of persons present was supposed to be as many as four thousand, all of whom were able to hear the orator. A correspondent of the Transcript gives the following notice of the address.—*Daily Advertiser.*

Mr Everett began with a touching acknowledgment of our dependence upon God, and continued for a few minutes a splendid exordium, in which the glare of the scalping knife, and the savage yell, and the lurking of the stealthy Indian foe, in "dark forests and morasses dense," were brought out in thrilling relief. Much descriptive historical matter was early introduced, illustrative of the situation of the country antecedent to this fatal battle. A sketch of King Philip, and some of the Indian tribes, followed, and the event which the day commemorated, was narrated in a minute and eloquent manner. The horrors of Indian warfare were depicted with such deep pathos and truth, that the audience instinctively shuddered, especially when the sufferings of the heroic Mrs Rowlandson, of Lancaster, were detailed. But one of the most splendid and stirring portions of the oration was that where allusion was made to the Indian wrongs, when the white man was first a suppliant, and then after the Indian's oppressor. When the encroachments of civilization were such, that the only alternative to check its progress in their eyes, drove them to the perpetration of their savage barbarities. It was in defence of their homes, and "your young men and young women cannot feel with me," said he, "as fathers and mothers can, when I repeat, it was to rescue from destruction their wives and their children! The wolf will fight for its den, and the bear will desperately defend his hollow tree, and should not the Indian, whom God has created with reason and sensibilities like the white man, should *he* not fight for *his* young?" There were many passages of deep pathos, when the eye would fill and the breast heave, but I do injustice by attempting such feeble allusions to any of them. He occupied about an hour and a half, and spoke without notes, to an immense and delighted audience.

[From the New York Journal of Commerce.]

Late and interesting from Liberia.—By an arrival at Norfolk we have received Liberia papers to the 31st of July inclusive. They bring us the melancholy intelligence that a frontier settlement of the Colony, called Port Cresson, which had been conducted upon Quaker principles in respect to preparations for defence, was attacked by a native tribe on the night of June 10th, and *about twenty four of the inhabitants massacred!* As it was expected that the neighboring settlement at Edina would also be attacked, a corps of volunteers was sent up from Monrovia, to aid in protecting it. Furthermore, the Colony had issued a conditional Declaration of War against the hostile chief. There is no doubt of the Colony being able to put down any native force which can be brought against it.

The Ship Indianna arrived at Liberia from Savannah, on the 20th of August with emigrants; all well.

MONROVIA, June 30.

Dreadful Catastrophe.—At ten o'clock on the night of the 13th of June, an express arrived from William L. Weaver, Esq., Superintendant of the settlement at Edina, communicating the dreadful intelligence of an attack by the natives, on the infant settlement of Port Cresson, and of the cruel slaughter of seventeen settlers: the following is a copy of the letter.

EDINA, June 11, 1835.

Nathaniel Brander, Esq.,

Dear Sir—I am sorry to inform you of the dreadful circumstance which took place on the night of the 10th inst.—King Joe Harris has taken an armed force over to Port Cresson, and killed and wounded about eighteen persons. We are at present in a state of war; if you can get any volunteers to come down, you will confer a great favor on an unprotected people. We on this side of the river are in a state of defence, enough to defend ourselves in the small way, but we have only one barrel of powder on hand at present.

No more, but remain yours respectively,

WM. L. WEAVER.

Immediately on the reception of the letter, the Vice Agent called the inhabitants together and proceeded to make arrangements to succor Edina, which it was supposed would be attacked by the savage and blood thirsty foe.—For which purpose, letters were despatched to the settlements up the river, announcing the fact, and requesting that each would furnish a quota of men, and have them ready to embark from this place, by 12 o'clock on the following day; and by six o'clock on the following morning, sixty men from Caldwell, New Georgia and this place, were ready to proceed to the assistance of their brethren.—The distance to Millsburgh being much greater, the volunteers did not reach this till late in the afternoon. About 9 o'clock, A. M. the English brig St Lucia, Capt. Rawling, trading from Liverpool, arrived from the Leeward, with Mr and Mrs Hankisson, and one woman, who saved her life by getting under the house, when the ruthless fiends were passing like a destroying angel through the place. The intelligence received from Mr H. pointed out the propriety of adopting some method, that would enable the Vice Agent to supply Edina with provisions. To do which, as the stock on hand was small, it was necessary to reduce the number of men, intended to be sent, to fifteen, who sailed on the 15th for Edina.

On the 16th the Brig Ruth, Capt. Taylor, arrived from Little Bassa, bringing Mr Pinney, who at the time of the massacre, was about 18 miles up the river, at a place selected for a missionary location. The intelligence by Mr Pinney is still more painful. A letter from D. W. Whitehurst, Esq., (at Edina) written subsequently to Mr. Weaver, states the number killed at 27, in addition to some that have since died of wounds. From this number, however, must be deducted the three brought up in the St. Lucia. Mr and Mrs Hankisson owe their preservation to the fidelity of a Krooman, who protected them while the merciless savages were dealing death to all around them. As soon as an opportunity offered, the Krooman conducted them to his own town; whence they were taken off by Captain Rawling, and kindly brought to this place. What was the immediate cause of the attack, we have not been able to learn, but we have no hesitancy in believing, that the smallest show of military preparation would have prevented the attack. But the principle on which the colony was founded, is one, that forbids every thing like military preparation, consequently, they fell an easy prey to the villanous savages.

MONROVIA, July 31.—*From Edina.*—On the 10th inst. the schr. Timbuctoo, Captain Fernandez, arrived from Edina with 35 of the unfortunate Port Cresson Company. They were truly in a pitiable predicament, many having nothing more than their clothes which they stood in: Their sufferings and privations, were promptly met by the attention of the people in this place; each one seemed anxious to be foremost in expressions of sympathy and by administering whatever could contribute to their comfort.

Previous arrangements having been made by the Acting Agent, they were at once located in one of the public receptacles, where they will probably remain until orders from America.

In consequence of the melancholy intelligence above recorded, measures were immediately taken at Monrovia for the security of the colonies, and for retalliation upon the savage invader, provided he should not make all the reparation which it was in his power to make for his murderous attack upon the defenceless, and give all the security which the circumstances of the case admitted for his future peaceful conduct.

The agricultural prospects of the Colony were highly favorable. Children to the number of 140 were receiving an education, by the bounty of the ladies in Richmond, Va. and Philadelphia, and 72 by virtue of funds furnished by the Methodist Episcopal Church of the United States.

From Nova Scotia.—We have received Halifax papers to Sept. 26. Preparations were making at Halifax for a search, by means of a diving apparatus, invented by Mr Frazer, for the wrecks of the French fleet, which was lost on that coast in 1746. A large number of ships were lost on that occasion, but it does not appear that the present adventures have any particular knowledge of the places where they were sunk.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

THE heart, filled with grateful emotions, finds relief in expressions of praise. The joys and hopes which animate us are imparted by the beneficence of our Father in Heaven: to whom our ancestors, who founded our religious and civil institutions by their wisdom, defended them by their valor, and preserved them by their forecast, resorted in all their perplexities. 'We are come to the possession of a rich inheritance, the fruit of their toils, sacrifices and prayers. It was God who endowed them with the needed qualities; and He crowned their labors with success. Let us then come before his presence with the voice of thanksgiving. What people have received so liberally of His bounteous goodness as the people of Massachusetts? There have been days of darkness, and seasons of despondency; but light has burst forth, and hope soon appeared. The spring of the year now closing returned to us with beauty and songs.—The earth, in summer, was arrayed in its glory. Our garners are filled in autumn. The employments of the fisherman, the artizan, and the merchant, have yielded gainful returns. The cause of charity, temperance and piety is advancing. The fountains of knowledge yielding a full supply, their streams flow freely abroad among all classes. The rich and the poor meet together; and the liberal are still devising liberal things. Our soil, unpressed by the foot of a slave, is the abode of freemen. The laws are respected; justice is dispensed in mercy; quietness is in all the land; the voice of health is heard throughout our borders: and death asks but few victims. In circumstances so happy, and under obligations so great, are the people of this Commonwealth called upon to observe a day of Thanksgiving, Prayer and Praise.

Thursday, the third day of December next, is hereby appointed for that purpose. And all the good people of this Commonwealth are affectionately and earnestly invited to engage in such religious and charitable services, as are customary and befitting a people enjoying the public, domestic, and personal benefits which are allotted to us. While our hearts glow at the recital of the blessings, religious and civil, which we possess, or which we hope for, let us not forget to implore the favor of Almighty God upon our National and State Governments, upon all portions of our fellow countrymen, and upon the people of all Nations; and, uniting works with faith, do such things as "are good and profitable unto men." In a former age, similar seasons were distinguished by deeds of mercy and forbearance. The land rested from the plough, the servant from his labor, the debtor was released from his bondage, and the poor man was restored to his inheritance. Let us cherish that fraternal regard for all men, which is inculcated and illustrated in the Gospel of our Lord and Savior Jesus Christ. Let us fear to light up the flame of discord and commotion. Let us shun every deviation from right principles, holding fast to law, order and religion; nor, in our prosperity and greatness, neglect to fear and serve the God of our fathers: but let us keep his Sabbaths, and reverence his sanctuary, lest we also become as those Nations whose light is extinct, and whose glory is in the dust.

Given at the Council Chamber, in Boston, this third day of October, in the year of Our Lord, one thousand eight hundred and thirty five, and the sixtieth year of the Independence of the United States.

SAMUEL T. ARMSTRONG.

By His Honor the Lieutenant Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts.

THE WORCESTER COUNTY AUXILIARY BIBLE SOCIETY, will hold their Annual Meeting, at Worcester, on Thursday the 15th of October. Addresses at 2 o'clock, P. M.

A. D. FOSTER, *Sec'y.*

*** The Installation of Rev. Mr Sweet at Kingston takes place on Wednesday, the 21st inst. and not on the 7th, as was stated in our last paper.

A CARD.

The Christian Church and Society in Mason, N. H. acknowledge with gratitude the present of a Bell from Dr George Bates, of Boston, for their Chapel, lately dedicated to the worship of Almighty God.

WILLIS JOHNSON, for the Society.

Mason N. H. Sept 28th 1835.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of $32,50 from the Ladies of the first Parish in Scituate, to constitute their Pastor, Rev. E. Q. Sewall, a life member of the Association.

Oct. 10, 1835.

MARRIAGES.

In this city, by Rev. Dr Channing, Rev. Ezra S. Gannett to Miss Anna L. Tilden, daughter of Bryant Tilden.

On Tuesday evening, by Rev. Mr Young, Mr Ira Burnham to Miss Hannah M. Joslyn.

In Chelsea, by Rev Mr Alger, Mr Gilman Sargent to Miss Mary H. Stowers.

In Stockbridge, 20th ult. Theodore Sedgwick, Esq. to Miss Sarah Ashburner.

DEATHS.

In Wethersfield Conn. Hon. Stephen Mix Mitchell, XCII. He was Chief Justice of that State for several years preceding the close of his 70th year, after which he retired in conformity to the law of the state prescribing the age beyond which a judge cannot hold his office.

In Groton, on Thursday, after a very short illness, of cholera morbus, Hon. Timothy Fuller, 57, formerly Speaker of the Mass. House of Representatives, member of Congress, &c.

In Houlton, Me. 28th ult. Hon. Benj. Ames 58.

S. G. SIMPKINS, Court street, corner of Brattle st. has just received, a good supply of Letter Paper; Cap, Pot and Billet Papers; Wafers; Sealing Wax; Ink Powder; Ink in boxes of 1 dozen each; Slates.

Also for sale, English Quills.

BIBLES—of quarto, octavo, 12mo and 18mo size; Polyglot Bibles and Testaments; Pocket Bibles, with tucks.

JUVENILE BOOKS.—A general assortment of Juvenile Books, suitable for Libraries, with a variety of colored Toys.

ACCOUNT BOOKS—Legers, Journals, Waste, Quarto account Books and Memo. Books—Blank Books ruled and manufactured to pattern.

SCHOOL BOOKS—A general assortment of School Books; Ciphering Books and Copy Books at the lowest prices, by the dozen or single.

FINE CUTLERY—Rogers & Sons' Silver Steel Razors, Penknives and Scissors.

FANCY ARTICLES—Ladies' and Gentlemen's Pocket Books, Wallets and Card Cases, Visiting Cards, gilt edge and polished surfaces; Osborn's Water Colors, Pink Saucers, Bristol Board, Drawing Paper, Carbonated Paper, Fancy Colored Paper and Gold Paper; English Tooth Brushes; Dressing Combs; Ever Pointed Pencil Cases, various patterns; Wedgewood and Glass Inkstands; Ladies' Albums, with tinted paper and plates; Perryan Pens, Lunar and Gold Pens; Tooth Powder; Windsor Soap; Kidder's superior Indelible Ink, *warranted;* Screen Handles, &c. o 10

STUART ON ROMANS.

A COMMENTARY on the Epistle to the Romans with a Translation and various Excursus by Moses Stuart, Professor of Sacred Literature in the Theological Seminary Andover. Second edition corrected and enlarged.

This day received by JAMES MUNROE & CO. 134 Washington st. o 10

SPARKS' AMERICAN BIOGRAPHY.

THIS day published and for sale vol. 4, of Sparks American Biography containing Lives of Anthony Wayne, and Sir Henry Vane.

JAMES MUNROE & Co.

o 10 134 Washington street.

CLASS POEM.

CLASS POEM, delivered in the University Chapel July 14, at The Valedictory Exercises of the Class of 1835, by Benjamin Davis Winslow, a few copies for sale by *JAMES MUNROE & Co.* 134 Washington st. oct 10

BOOKS FOR ACADEMIES AND HIGH SCHOOLS.

CARTER, HENDEE & Co., School Book Publishers, 131 Washington street, Boston, offer to Teachers and School Committees, the following highly popular works, in addition to their extensive list for common schools.

1. Pierpont's National Reader, used in the Boston public schools.
2. Pierpont's American First Class Book, do.
3. Worcester's Third Book for Reading and Spelling, much approved.
4. Worcester's Fourth Book for Reading, do.
5. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.
6. Walsh's Mercantile Arithmetic, of long established reputation and usefulness.
7. Walsh's Book-keeping.
8. Goodrich's History of the United States, improved edition.
9. Parley's First, Second, and Third Books of History, the most popular series now in use.
10. Parley's History of Animals.
11. Hildreth's View of the United States.
12. Hildreth's Sequel to do.
13. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.
14. Grund's Elements of Natural Philosophy, new and improved edition.
15. Grund's Elements of Chemistry.
16. Grund's Popular Lessons in Astronomy.
17. Vose's Astronomy, new edition.
18. The Academical Speaker—by B. D. Emerson.
19. The Political Class Book, by Hon. William Sullivan.
20. The Moral Class Book, do.
21. Bailey's First Lessons in Algebra, used in the Boston Public Schools.
22. Grund's Plane Geometry.
23. Grund's Solid Geometry.
24. Woodbridges Geographical Copy Book.
25. Cleaveland's First Lessons in Latin.
26. The Historical Class Book, by Hon. Wm Sullivan.
27. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'
28. Lempriere's Classical Dictionary, Boston edition—duodecimo volume—every thing improper for females and common schools expunged.
29. Wanostrocht's French Grammar.
30. Hentz's French Reader.
31. Grund's Arithmetical and Algebraic Problems and Formulæ, from the German of Hierch.
32. Grund's Exercises in Arithmetic.
33. Key to Smith's Arithmetic. Just published.
34. Studies in Poetry, for Female Schools, by Cheever.
35. Walker's Latin Reader.
36. Grund's Exercises in Algebra. s 19.

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly.

aug 8

DISCOURSES ON SLAVERY.

TWO Discourses on the subject of Slavery, by Simeon Doggett, Minister of the Second Congregational Society in Raynham, Mass.—Just published and for sale by James Munroe & Co 134, B. H. Greene 124, Joseph Dowe 130,—and Russell, Odiorne & Co 121 Washington st.—also by Leonard C. Bowles 147 Washington st.

The above Discourses are also to be obtained at Dunbars Bookstore in Taunton, Mass. o 3

WORDSWORTH'S NEW POEM.

JAMES MUNROE & Co. will publish next Wednesday Wordsworth's Yarrow Revisited in one vol.—Also a few copies on larger paper to match the American Edition in four volumes printed several years since, for sale at 134 Washington street. oct 3

TOKEN FOR 1836.

JUST published and for sale by JAMES MUNROE & Co., The Token and Atlantic Souvenir, for 1836—beautifully bound in embossed Morocco, and embellished with 12 engravings.

LAW'S SERIOUS CALL—new edition. Revised and abridged by Howard Malcom, A. M. s 26

POETRY.

FOR THE REGISTER AND OBSERVER.

TO A FADING FLOWER.

[Written by a young lady. If it is the first inspiration of her muse, we are confident it will not be the last.]

Farewell, farewell, sweet flower,
Thou 'rt fading fast;
Frail creature of a day,
Thy summer 's past!
From thy once peerless face
The bloom is fled;
Thy rainbow petals drop
Down to the dead.

The soft wind, gliding by,
Stoops to thy cheek
To taste the fragrant sweets
'T were wont to seek.
In vain it seeks them now,
Thy sweets are gone—
Curling its lip in scorn
It passes on.

The careless goers-by
Turn not to thee;
Upon thy wasted brow
No charm they see.
They who once sought thy smile
Bowed at thy shrine,
Forsake for other forms
Fairer than thine.

But all do not pass by;
There yet is one
Who raises thy faint head
And gazes on
Thy fast departing hues,
Nor thee forsakes,
But from thy early death
Instruction takes.

Sweet sister of the field!
With tender care
I 've watched thee, since thy breath
First scented air;
But never in the glow
Of beauty's power
Wert thou to me so dear
As at this hour.

Thou emblem of the doom
Of all that be,
Written upon thy face
My fate I see.
Yes, I, like thee, must fade,
Like thee must die,
Like thee upon the earth
Neglected lie.

Perchance affection's hand
Will plant around
Some frail bright ones like thee,
To mark the ground.
Then as I gather here
Thy wasted bloom,
So shall kind spirits bear
Me from the tomb.

A. S.

FOR THE REGISTER AND OBSERVER.

EVENING SKIES.

Those evening skies, those evening skies,
How beautiful they are!
An angel, with celestial dies,
Methinks, has pencilled there.

What various tints the clouds o'erspread,
Colors the soul can *feel*.
Orange and purple, green and red,
In mingled softness steal.

'T is not those hues alone, we see,
That makes the heaven fair;
But 't is Jehovah's majesty,
Which swells, and tinges there.

Beyond the cloud the spirit sees
The God of that bright sky;
It knows him in the autumn breeze,
It *feels* his presence nigh.

Oh, may I from this glorious sight
Obtain a holy power,
To cheer my soul with glad delight
In its last sunset hour.

T. P.

Cambridge.

FOR THE REGISTER AND OBSERVER.

AUTUMN.

It is autumn. The charms of summer are gone. A short time since, nature presented herself to admiring multitudes in high dress.—She was clad in garments, richly tinged with all the various colors of the rain-bow; and like a bride decorated for the Hymeneal altar, she was adorned with the most costly pearls and jewels. Every beholder gazed upon her in almost mute astonishment, save now and then one, more favored with the muses, would burst forth in poetical strains of admiration—hardly conscious of the act, till a sound came back in echoes from surrounding creation. But now, how changed! Her pearls and her jewels have been one by one laid aside for a season; her gay attire has been exchanged for a graver dress; her flowing robes have given place to a golden shield.

When a gallant ship rides before the Equinoxial gale, tossed and heaved upon the rolling billows of the ocean, she takes in her wide spread canvass, that she may sail more securely amid the clashing elements. So nature, conscious as it were of the approaching change, throws off her swelling mantle, that she may be able to bear up against the hoarse blasts of the North. Who is there that murmurs at the change? Has autumn no charms, no attractions?—At the close of a warm sultry summer, who does not rejoice at the return of cool and refreshing breezes? Who does not delight in the invigorating influence of autumnal nights, free from the pestilential breath of the dog-star, free from the vexatious stings and annoyances of the insect tribes which disturb our repose? Who does not rejoice, to see the trees of the field laden with rich fruits, designed to enlarge the happiness and comfort of man?

Who *dares* murmur at this change even if he would?—for it is the work of God. Through all we can distinctly trace the workings of his hand. Besides the bodily comforts which this change secures to us, it imparts moral and religious instruction. We learn how transitory are all things here below; that every thing around us is constantly changing; the things that were, are no more—they have passed away. All is subject to decay and dissolution.

In the scriptures man's life is frequently compared to the flower that fadeth—"As for man his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone and the place thereof shall know it no more." At this season of the year, how strongly are we reminded of the words of the Psalmist? When we cast our eyes abroad upon the face of the earth, which, but a few days since, seemed lighted up with a perpetual smile, but which now wears a dark veil—an outward sign of bereavement, let us pause. Let the moral come home to our hearts.—We too must soon pass away. A few more short years, and the cold grave will have closed over us forever. Then let us look upon this change going on about us, and receive instruction. God has written over the whole face of nature in broad and living characters, Man, thou must surely die. Let us read the lesson again and again. Let us ponder it well in our hearts, that it may leave there a lasting impression.

R. S.

BIOGRAPHICAL.

ASHMUN.

Extract from the life of Jehudi Ashmun, late Colonial Agent in Liberia. By Ralph Randolph Gurley. The extract begins with Mr Ashmun's first landing on the colonial ground.

On the 9th of August, 1822, Mr. Ashmun stood, for the first time, on Cape Montserado; and having ascertained that both Agents had left the country, assumed, agreeably to instructions, and in fulfilment of his pledge to the Board, the direction as principal Agent of the affairs of the Colony. He summoned all his energies, surveyed rapidly the field of labor, and deferred not an hour, the commencement of his work.—He found a respectable Colonist in charge of the public concerns, but no books or documents defining the limits of the purchased Territory, the state of negotiations with the natives, or throwing light upon the duties of the Agency.

Cape Montserado, elevated from seventy-five to eighty feet above the sea, forms the abrupt termination of a narrow tongue of land, in length thirty-six miles, and from one and a half to three miles in breadth; bounded on the South-west by the ocean, and on the North-east by the rivers Montserado and Junk, running in nearly opposite directions, their head waters being at a short distance from each other; the isthmus between, constituting the junction of the Montserado Peninsula, to the mainland. The site chosen for the original settlement, (now Monrovia) is two miles from the point of the Cape, on the ridge, approaching here to within one hundred and fifty yards of the river, to which, therefrom, there is a steep descent. This site, and a large portion of the Peninsula, was, when ceded to the Society, covered with a lofty and dense forest, entangled with vines and brushwood; the haunts of savage beasts, and through which the Barbarians were accustomed to cut their narrow and winding pathways to the coast.

When Mr Ashmun arrived, a small spot had been cleared, about thirty houses constructed in native style, with a store-house entirely too small to receive any supplies in addition to those it then contained. The rainy season was at its height; the public property had been chiefly consumed by fire; some of the settlers already on the ground, were but imperfectly sheltered; and for those just arrived, no preparation had been made; the settlement had no adequate means of defence, while the chiefs of the country could no longer conceal their hostile designs. The whole population of the settlement, including the emigrants by the Strong, did not exceed one hundred and thirty; of whom, thirty-five only, were capable of bearing arms.

A comprehensive system of operations was immediately commenced, to relieve the wants and improve the condition of the infant Colony, and afford security against the dangers to which it was exposed.

A Colonial Journal was opened with the design of recording therein, all important transactions and events.*

Separate inventories were entered in a book, of the public stores found in the Colony, and of those sent in the Strong, both by the U. States and the Society.

Orders were given for the erection of a store-house; for completing a building just commenced (designed as a market-house) for the recaptured Africans; and that the best accommodations, the case would admit, should be prepared, in the houses already occupied, for the newly arrived emigrants.

On the 9th of August, the Strong was forced from her moorings with the loss of one of her anchors; and on the 10th, her cable again parted, when being near the beach, and the wind blowing directly on shore, she was, with extreme difficulty, saved from destruction. After a vain attempt for forty-eight hours to sail out of the bay formed by the promontories of Cape Montserado and Cape Mount, the small anchor was providentially recovered, and she was again brought to a fixed position, but at the distance of five miles from the settlement. During this perilous season, the Agent, with nearly all the emigrants, were on board.

The people were safely landed on the 13th and 14th, but owing to the great distance of the brig, to the prevalence of boisterous weather, the loss of the principal boat employed in the service, and the sickening of the boatmen, it became a work of great toil and difficulty, to bring her cargo to land. "But after four weeks of incessant exertion, the Agent enjoyed the satisfaction of seeing the passengers and property all safe on shore; the latter secured in an extensive store-house; and most of the former in a good measure protected from the incessant rains of that inclement season."†

Efforts were made without delay, to ascertain, as far as practicable, the dispositions of the principal chiefs of the country, and by offers of an honest and friendly trade, and by proposals to receive and instruct their sons in the English language, to bind them in the most amicable relations to the Colony. The Journal contains the following account of the Agent's interview with King Peter‡ and King Long Peter, on the 14th of August:

"The chiefs inquired whether goods had been sent by the brig to pay for the lands?

"*Answer.* The Society believed that nearly the whole price had been paid to King Peter many moons ago, according to the contract, and had sent out very few goods for that purpose.

"*Question.* Had Dr Ayres arrived in America before the Agent left there?

"*Answer.* Certainly not. The Society, therefore, gave the present Agent no instructions in relation to the purchase of the lands. But the next arrival from America, after Dr Ayres should have reached there, would bring fresh instructions on the subject, adapted to the present state of things. King Peter might be assured that the Society would be governed by the strictest justice, and the truest friendship, in all their transactions with him and his head men: and that he would never find them to shrink from any of their engagements. They would hear with great regret of King Peter's refusal of a part of the goods, which he agreed by the deed to receive for the lands. But they were and would be King Peter's friends. They had sent a letter to King Peter and his head men, which the Agent would deliver whenever he should express his readiness to receive it.

"King Peter then desired to have the letter. The letter was delivered and interpreted to the King, and seemed to come very seasonably, and to produce a good effect on his feelings. He observed in conclusion:

"Should more goods and fresh instructions in relation to the lands arrive from America, he would call a general palava of the Kings and head men concerned in the cessions of the lands, and be governed by their sentence; that mean time he would remain as he had been a friend; that his age and rank, he thought, entitled him, according to the custom of the country, to some consideration, which he would be glad to have the Agent express by a present of whatever he might have to spare; but which he could receive only as a present."

To this, the Agent replied:

"He was willing, in behalf of the Society, to express his respect for King Peter's age and character, by a small present, which he would send to his town, as soon as convenient, after receiving the goods ashore."

On the 16th of August, the Agent visited King Bristol,‖ thirteen miles distant; "stated to him his friendly disposition; thanked him for his friendship towards the settlers, and desired the same amicable feelings and intercourse might be perpetual. He further offered to open with King Bristol and his people, a fair and mutually advantageous trade, to be conducted, on the one part, in American and European goods; on the other, in the productions of the country."

To this, King Bristol replied in substance, that he was pleased with the formation of the settlement of American people; that he should continue to feel friendly to the establishment; that different and distinct tribes inhabited the country, and it would be unjust and ungenerous to adopt an opinion unfavorable to all, from the misconduct of one or two Kings; that he was old, and it was time that his character as a King and man, was known; that he hoped he and his people should prove worthy of confidence; that he was quite willing to open trade with the settlement, and would engage to protect it; was glad to see the Agent, and intended soon to pay the Colony a friendly visit.

Though there was little reason to question the sincerity of these Chiefs, it was manifest, "that under smooth and friendly appearances, there lurked in the minds of many of the head men, a spirit of determined malignity, which only waited for an opportunity to exert itself for the ruin of the Colony."

While, therefore, the Agent gave orders that the fifteen recaptured Africans should form a community by themselves, under a judicious superintendent directed to regulate their hours, lead them in family devotion, and instruct them in reading, writing, arithmetic, and the principles of Christianity; that they should be taught agriculture and trained up in habits of cleanliness, order, and industry; that the plan of the town should be extended, and lots assigned to the new emigrants; that a comfortable house should be erected for the Agent; that several natives (mostly the sons of head men) should be admitted as laborers; and for compensation, be assisted to acquire knowledge of the English language; that as far as practicable, the grounds should be cleared, and planted with the most useful vegetables; he deemed it necessary to give prompt and principal attention to works of defence. Still he did not expect the dangers to which the Colony was so soon to be exposed. He did not look for any unity in the counsels, or combination among the forces of the Chiefs; and without these, he felt confident that their hostile endeavors might be frustrated.

* "This Journal, I judged fit to open on the day of my landing, and intend that a copy of it shall always remain in the Colony, open for public inspection and use; and a duplicate agreeing with the former, even to the paging, be from time to time, sent home to the Board, as the best and only effectual means of keeping them fully informed of what passes in the settlement."—*Mr Ashmun's Letter to the Board.*

† Ashmun's History.

‡ For his age and influence, regarded as the patriarch of the tribes in the immediate neighborhood of the Colony.

‖ Written sometimes Brister.

MISCELLANEOUS.

THE CHEROKEE ALPHABET.

The following "facts relating to the invention of the Cherokee Alphabet," are taken from the American Annals of Education. They were communicated by one of the Cherokee nation. They supply the materials for a very curious chapter in the philosophy of language.

"Guess is what is generally termed a *half breed*, his father being a white man, and his mother a Cherokee. He is now about 72 years of age. In his natural appearance there is nothing very remarkable,—about the middle size, fair complexion, and upon the whole, a fine looking man, possessed of an ingenious and vigorous mind, and was an excellent worker of silver, (I speak of him now as he was when in our nation,) though he acquired the art entirely within himself. He was more particularly famed for the beauty and neatness with which he manufactured silver spurs. He had a fine talent and taste for painting; but for want of proper culture and materials, they were not allowed to expand. He was a man of steady and temperate habits,—peaceable with all around him, yet possessed somewhat of a morose disposition, as I have learned from those who knew him better.

His extraordinary invention for writing the Cherokee language, was made in 1821. He was at the time not only perfectly unacquainted with letters, but entirely so with any other language than his own. The first impression or idea of the practicability of such a project, was received by looking at an old piece of printed paper, and reflecting upon the very singular manner (to him) by which the white people could place their thoughts upon paper, and communicate them, precisely as they existed, to others at a distance. A thought struck him that there must surely be some mode by which the *Indians* could do the same, and he set about the work of discovery. He began first by marking upon a soft rock, (probably slate,) and afterwards obtained paper. He thus invented a single and distinct character for each word, but soon found the number so great, that it was impossible to retain them in memory. His friends ridiculed the strange idea he had imbibed of writing his language in some peculiar way unknown to educated men, skilled in the learning and literature of ages, and in striving to emulate a *Cadmus*: but he was not to be dissuaded, and continued inflexible and persevering in the visionary scheme, as all thought it, that his imagination had moulded. After several months' labor, he succeeded in reducing his first plan, so that in lieu of a separate character to denote every word in the language, he gave to each a syllabic sound, and ascertained that there were but eighty-six variations of sounds in the whole language; and when each of these was represented by some particular character or letter, the language was at once reduced to a system, and the extraordinary mode of writing it, now used, crowned his labors with the most happy success. Considerable improvement has been made in regard to the formation of the characters, in order that they might be written with more facility; and type cast for the printing of a paper, &c. One of the characters was found to be superfluous, and discarded; reducing the number to eighty-five.

The Council of the Nation were about making him an appropriation of money on account of the invaluable service rendered by the invention, but were prevented by a declaration on his part, that he would not accept of any. A silver medal however was voted; and procured by the Cherokee delegation in this city, in 1824; the inscription I do not recollect. It has been much regretted that Guess did not remain with the nation east of the Mississippi, and witness the advantages and blessings enjoyed by his discovery. He left the nation, I believe, in 1824, and emigrated to the West, and was one of the delegates who negotiated the treaty of 1828 with the government in this city, on behalf of the Arkansas Cherokees.

The knowledge of this mode of writing is easily acquired. An apt scholar, one who understands the language, can learn to read in a day; and indeed, I have known circumstances where it has been learned in a single evening. It it only necessary to learn the different sounds of the characters to be enabled to read at once. In the English language, we must not only first learn the letters, but to spell, before reading; but in Cherokee, all that is required is to learn the letters, for they have *syllabic* sounds, and by connecting different ones together, a word is formed; in which there is no art. All who understand the language can do so, and both read and write, as soon as they can learn to trace with their fingers, the form of the characters. I suppose that more than one half of the Cherokees can read their own language, and are thereby enabled to acquire much valuable information, with which they otherwise would never have been blessed. Many portions of the Scripture have been translated, and also hymns, which have been printed by their own press."

MARBLE.—Specimens of marble have been shown us, brought from a quarry recently opened in the town of Hope. Judging from the specimen seen, we should suppose that this bed of Lime Rock is not excelled by any other in this country. The quality is excellent, the grain fine, and when polished is capable of receiving a high lustre. It is considered valuable, principally from the abundance of dark colored rock which has been discovered, though there is found great variety of colors, from a pure jet through all the intermediate shades, beautifully interlined with white, exhibiting a richness rarely surpassed by the finest specimens of Egyptian or Italian marble. Pure Soapstone has likewise been found, and it is supposed that there is an extensive bed of that useful article. A large quantity of this rock produces what is known as the Lafayette Branch in the Boston and New York markets, a quality of lime much esteemed, and commanding an advance price of from 25 to 50 cents over other lime. This bed of rock lies up on St. George's river within 2 miles of McLain's Mills, (so called) in Hope. The stream here affords a water power which can easily be applied to the manufacturing of marble, or to the propelling of machinery of any kind without risk of failure, the stream being fed by ponds, which afford an abundant supply of water at times when other streams are found to fail. [Belfast, Maine.]

LOSS OF THIRDLY.

The Rev. Mr ——, minister of ——, had a custom of writing the heads of his discourse on small slips of paper, which he laid on the bible before him, to be used in succession. One day while explaining the second head, he became a little warm in the harness, and came down with such a thump upon the Bible with his hand, that the ensuing slip fell over the edge of the pulpit, though unperceived by himself. On reaching the end of the second head, he looked down for his third slip, but alas! it was not to be found. "Thirdly," he cried, looking round him with great anxiety. After a little pause, "Thirdly" again he exclaimed, but still no thirdly appeared. "Thirdly, I say, my brethren," pursued the bewildered clergyman; but not another word could he utter. At this point, while the congregation were partly sympathizing in his distress, and partly rejoicing in such a decisive instance of the impropriety of using notes in preaching, which has always been an unpopular thing in the Scotch clergy, an old woman rose up and addressed the preacher: "if I'm no mista'en, sir, I saw *thirdly* flee out at the east window a quarter of an hour syne." It is impossible for any but a Scotchman to conceive how much this account of thirdly was relished by that part of the congregation which condemned the use of notes.

PRESBYTERIAN MINISTER.

Go to the study of a Cumberland Presbyterian minister, and you will find there, Henry counteracting the wild speculations of Clark, or Benson rectifying Scott, Fletcher checking Calvin; Wesley and Toplady forming a "*neutral*," Doddrige, Hall, Edwards, Dwight, Watson and a host of worthies, all harmoniously arranged in the same library. The Cumberland minister consults these diverse authors without the least fear of imbibing the ultra views either of Calvinists or Arminians. His motto is, prove all things, and hold fast to that which is good. He finds much that is instructive and edifying in each, and as his discriminating faculty is kept in exercise, he has but little difficulty in separating the dross from the pure gold. He has his own standard which he honestly believes, harmonizes with the word of God, common sense, and the philosophy of mind: and he is delighted to find so much in the advocates of other systems, which he can heartily adopt: and when they do diverge, it is on either side of him, so that he still finds himself much nearer each of his diverging authors than they are to each other. Hence, if he has misinterpreted the Scriptures on some points—if either the Calvinist or Arminian holds the truth and nothing but the truth, still it is some consolation to him that he is not so far wrong as one of his two neighbors, the Calvanist or Arminian. But if they are both wrong, then the truth lies between them, and consequently, he cannot be far from right.—*Cumberland Presbyterian.*

Jerusalem, Jan. 8th. You have heard of our removal to the "holy city." You will wish to know something of our feelings here. We have visited the principal of the "holy places,"—those at the "Church of the Sepulchre" and at Bethlehem. No person of Christian sensibility can visit these places without interest. But for myself, I must say that the want of evidence respecting their identity and the idolatrous veneration which is paid to them detracts vastly from the interest I should otherwise feel, and even renders it often positively painful to visit them. The vale of Cedron and the Mount of Olives are to me one of the most attractive spots about Jerusalem. To the former especially, I love to walk, both because of the sacred associations connected with it, and also because it is in itself a most delightful retreat. Even at mid-day, you can go into this low and retired valley and sit or walk among the olive trees for hours, undisturbed by the approach of a single human footstep, and quite removed from the noise of the crowd, though not a quarter of an hour distant from the city gate. I do not wonder that our Lord "oftentimes resorted hither with his disciples." Here too, just at the foot of Mount Olivet is the *Garden of Gethsemane*, the identity of which is less doubtful, perhaps, than that of the other celebrated places.—*Letter of a Missionary.*

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT.

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

The following are some of the peculiarities of the plan:—

1. It is designed to be a standard and permanent work; and here it is believed will be found collected and compressed in one super royal octavo volume of upwards of twelve hundred pages, in a shape combining convenience and cheapness, and in a style blending the sweetness of the popular with the richness of the profound, what has heretofore been scattered through more than fifty volumes, and mixed with much of little or no value. Among the works, all the valuable matter of which will be found in this, together with some from which copious extracts have been made, are the following:—

Biblical Illustration—Calmet's Dictionary of the Bible; Crown's do.; Barr's do.; Wells' Scripture Geography; Horne's Introduction; Harris' Scripture Natural History; Abbott's edition of Carpenter's do.; Paxton's Illustrations of Scripture; Draper's do.; Harmer's Observations: Jahn's Archæology; Mrs Sherwood's Dictionary of Types and Emblems; Burder's Oriental Customs; Josephus' Jewish Customs; Keith's Evidence of Prophecy; Cogswell's Harbinger of the Millenium; Robinson's Biblical Repository; Crabbe's English Synonymes.

Ecclesiastical History—Mosheim's History of the Christian Church; Milner's do.; Jones' do.; Waddington's do.; Neander's do.; Murdock's elements of Dogmatic History; Lord King's History of the Primitive Church; Robinson's History of Baptism; Sismondi's History of the Crusades against the Albigenses.

Religious Biography—Fox's Lives of the Martyrs; Middleton's Evangelical Biography; Jones' Christian Biography; Davenport's Dictionary of Biography; Universal Biographical Dictionary; Betham's Female Biography; Clissold's Last hours of Eminent Christians; Ivimey's history of the Baptists; Benedict's do.; Mather's Magnalia; Elliot's American Biography; Allen's do.; Memoirs of American Missionaries; Encyclopædia Americana.

Theology—Buck's Theological Dictionary, enlarged by Dr Henderson; Jones' Biblical Cyclopædia; Hawker's Biblical Dictionary; Watson's Biblical and Theological Dictionary; Christian Examiner; Campbell's Dissertations; Dwight's Theology; Spirit of the Pilgrims; Works of Andrew Fuller; do. of Robert Hall; Douglas on the Advancement of Society in Knowledge and Religion.

Christian Denominations—Evans' Sketch of Religious Denominations; Jones' Dictionary of Religious Opinions; Hannah Adams' do.; Robbins' do.; Douglas on Errors regarding Religion; Benedict's history of All Religions; Williams' do.; Ward's Farewell Letters; Edwards' Quarterly Register.

Missions—Edwards' Missionary Gazetteer.

☞ Many articles are original, especially those relating to the principal denominations in this country, as will be seen on reference to the fourth paragraph below.

2. It is designed for a complete book of reference on all religious subjects; to which a person can turn when any thing occurs in reading or conversation connected with Religion which he does not understand, or in regard to which he wishes to refresh his memory, as he would to a dictionary for a definition of a word. Nearly every subject treated in the books which form the basis of this, is touched upon; but those which are of minor importance are very brief, and those of greater utility handled more at length. Articles rarely recurred to will be found here; but it is not burdened with any thing that is altogether useless.

3. In Theology, the general plan of Buck's Dictionary is followed; especially in its evangelical cast and christian candor, in its copious illustrations of important topics, and its references to the best works on both sides of the question. Watson, Jones, and others, however, have supplied us occasionally with articles of superior value.

☞ The edition of Buck which has been used is the new one lately published in England, edited by Professor Henderson, who has added nearly five hundred new articles, which will be found incorporated in this.

4. The accounts of the History, Doctrines, &c. of different denominations, have been prepared with an aim at the strictest impartiality. Where it was practicable some leading man of the principal sects existing in this country has been employed to prepare the article relating to it; and where it has not been, the matter has been drawn from some one or more prominent writer of the denomination, of acknowledged authority. The work does not aim to effect a compromise of opinions among the different denominations of Christians, but to present the views of each fully, and in their own words, leaving the reader to form his own conclusions as to which is most correct. This must be a truly acceptable course to all who can respond to the sentiment quoted by Robert Hall, "Amicus Plato, amicus Socrates, sed magis amica veritas."

The following are some of the contributors under this head:—

BAPTISM. *Pedobaptist Views*, Rev. J. Tracy, Editor of the Boston Recorder. *Baptist Views*, Rev. J. D. Knowles, Professor in the Newton Theological Institution.

BAPTISTS. Prepared under the revision and sanction of Rev. Dr Sharp, Boston.

CONGREGATIONALISTS. Prepared by a member, and revised and sanctioned by Rev. Prof. Emerson, of Andover Theological Seminary, and Rev. Dr Wisner of Boston.

CHRISTIANS. Rev. J. V. Himes, Boston.

DISCIPLES OF CHRIST, or Reformers. Alexander Campbell, of Bethany, Va.

FREE WILL BAPTISTS. Rev. S. Beede, editor of the Morning Star, Dover N. H.

METHODIST EPISCOPAL CHURCH. Rev. S. W. Willson, editor of Zion's Herald, Boston.

PRESBYTERIANS. Rev. Dr Miller, of Princeton Theological Seminary.

PROTESTANT EPISCOPAL CHURCH. Rev. Mr Boyle, presbyter, of Boston.

PROTESTANT METHODIST CHURCH. Rev. T. F. Norris, President of the New England Conference.

UNITARIANS. Rev. Professor Palfrey.

UNIVERSALISTS. Rev. L. R. Paige.

UNIVERSAL RESTORATIONISTS. Rev. Paul Dean.

5. To adapt it to Popular use, all words in foreign languages have been omitted; or where Hebrew, Chaldee, and Greek terms unavoidably occur, they are given in English characters.

6. Scripture Biography, which occupies a large space in most Bible Dictionaries, is handled here in the briefest manner possible—giving only the characteristic outlines, except when difficulties occur which require to be cleared up.

7. In consequence of the space thus gained, the new department of Religious Biography is made full and extensive; embracing, it is believed, every distinguished religious writer, preacher and character, including the most distinguished females, and those philanthropists who were actuated by religious principles. Every denomination will find here notices of its most illustrious men, especially such as have lived and died in this country, from its settlement to this time. To every notice of an author a list of his principal writings (so far as possible) is given, with a reference to the best biographies of the individual.

8. As a Dictionary and Gazetteer of the Bible, the work will be found, it is believed, more copious and accurate than any other now in use, adapting it to the wants of the Pulpit and of Sabbath Schools. In the notices of the various cities and countries mentioned in the Bible, the fulfilment of the prophecies regarding them, so far as developed, are particularly noticed.

9. The object of the Encyclopedia being to do good on evangelical principles, the work preserves throughout, as far as possible, a devotional and practical, as well as a critical, picturesque and popular character, that it may minister to the heart, no less than to the judgment and the imagination.

10. Maps and Engravings, as well as Wood Cuts, have been added to enrich and adorn, as well as illustrate the work.

On the whole, the amount of information embodied in this work is immense, and it is hoped the matter, by collation, arrangement, abridgement, and addition, has been very greatly improved; and while it will be found interesting and valuable to Families, and those individuals who only desire to acquire general knowledge, to the Sabbath school Teacher, and Bible Class Leader it cannot but prove an invaluable treasure.

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